

November
1969

THE Instructor

NOVEMBER 1969



SUGGESTED LESSON ENRICHMENT: Month/Day (Lesson Number)

CHART LEGEND

Chart indicates specific lessons to be enriched—
Month/Day (lesson number)

Indicates specific lesson(s) for which this enrichment was requested.

- Indicates value for course.

A=Administration.
L=Library.
M=Music.

*Includes Coming Events, Answers to Your Questions, and Memorized Recitations.

***Includes Sacrament Gens and Organ music.

©1969 Deseret Sunday School Union of
The Church of Jesus Christ of Latter-day Saints
COVER REPRODUCED BY THE DESERET NEWS PRESS

FAITHFUL FRIENDS (Our Cover)

The day was just the brightest day
That I have ever seen.
The sun sent long and loving arms
With warmth and love between.
The breeze was just a baby breeze
That played along with me,

And laughed and danced and waved the grass
And leafy arms of trees.
But if the sun and baby breeze
Had never come today
I still would have my faithful friend;
We'd run and romp and play!





Thanksgiving for Our Heritage of Freedom

by President David O. McKay

History tells us that of the 102 immigrants who landed on the bleak, rocky coast of Cape Cod in the winter of 1620, nearly half of them died when the following winter had barely set in. In December, 1620, 6 died; in January, 1621, 8 more passed away; in February, 17; in March, 13; a total of 44 in four months.

Today in our comfortable homes surrounded with plenty it is well for us to pause and remember with deep appreciation the sufferings of the survivors, both from destitution and inclement weather. One account tells us that most of the brave people were

not inured to hardships; among them were delicately nurtured men and women. They staked and laid out two rows of huts for 19 families that composed the colony; but within the first year, they had to make seven times more graves for the dead than houses for the living. Notwithstanding all their trials and hardships, these brave founders of a great and glorious race had so much to be thankful for that they had to appoint "*an especial day on which to give special thanks for all their mercies.*"

It was to get away from dictatorship that the Separatists, or Pilgrims, left England and went to Holland, just so they could worship God according to the dictates of their conscience. The account of that trip from England, when the men left their families, and of the cruelty of King James I of England,

(Concluded on following page.)

(For Course 5, lesson of November 23, "Thanksgiving, a Special 'Thank-you' Day"; for Course 17, lessons of November 16 and January 4, "The Hope of a Better World" and "The Worth of the Individual"; for Course 19, lessons of January 25 and February 15, "Conviction" and "Thanksgiving"; for Course 25, lesson of December 7, "Labor for That Which Perisheth Not"; for Course 27, lesson of January 25, "Knowledge Beyond Price"; to support family home evening lesson 13; and of general interest.)

THANKSGIVING FOR OUR HERITAGE OF FREEDOM

(Continued from preceding page.)

is a thrilling, heart-rending one. But they finally arrived in Holland. Later they returned for their families. Holland was a strange country to them, and they were unhappy; so they left that land and sailed for America on the *Mayflower*.

They went to America just for the right to have their *free agency—freedom of worship, freedom of thought, freedom to work, and the right, the God-given right, of individual freedom.*

All peoples, whether Americans or not, are inheritors of this freedom. As such inheritors, what should we do? Indeed, this question rings loud and clear, particularly as one recalls the following inscription engraved on Plymouth Rock in Massachusetts:

This spot marks the final resting place of the Pilgrims of the Mayflower. In weariness and hunger and in cold, fighting the wilderness and burying their dead in common graves that the Indians should not know how many had perished, they here laid the foundations of a state in which all men for countless ages should have liberty to worship God in their own way. All ye who pass by and see this stone, remember, and dedicate yourselves anew to the resolution that you will not rest until this lofty ideal shall have been realized throughout the earth.

Love of Freedom

As the forefathers of the United States sacrificed much to make realities of their dreams, so also did our noble pioneers and early members of the Church. The undying fortitude and heroism of these pioneers have been and will continue to be a guiding and an encouraging light to all who read their simple but incomparable story.

From a petition for redress to the Senate and House of Representatives of the United States on December 21, 1840, we read only a small portion of the persecutions and sufferings of our early Church members.

The Mormons, numbering fifteen thousand souls, have been driven from their homes in Missouri; property to the amount of two millions of dollars has been taken from them or destroyed; some of their brethren have been murdered, some wounded, and others beaten with stripes; the chastity of their wives and daughters inhumanly violated; all driven forth

as wanderers; and many, very many, brokenhearted and penniless. The loss of property they do not so much deplore, as the mental and bodily sufferings to which they have been subjected.¹

That which made the Utah pioneers and the founding fathers of the United States truly worthy of the homage we pay them and which will enhance their greatness in future years is not the mere fact that they endured persecution, suffered privations, and subsisted in a wilderness—achievements, it is true, worthy of our praise—but what made them truly great was the fact that no matter how intense their sufferings or how dark their forebodings, they ever cherished as beacon lights unchanging truths fundamental to human peace and progress. First and foremost was their unwavering faith in God, and second, their love of freedom.

Guard Freedom With Your Life

Our pioneers knew that so fundamental in man's eternal progress is his inherent right to choose that there was a rebellion in heaven when Satan sought power to compel the human family to do his will by suggesting that the free agency of man be made inoperative. If his plan had been accepted, human beings would have become mere puppets in the hands of a dictator; and the purpose of man's coming to earth would have been frustrated. Satan's proposed system of government, therefore, was rejected, and the principle of free agency established in its place.

Impelling motives of this archenemy to liberty are pride, ambition, a sense of superiority, a will to dominate his fellows, to be exalted above them, and a determination to deprive human beings of their freedom to speak and to act as their reason and judgment would dictate.

The Lord will defend man's free agency even at the price of war. Without freedom of thought, freedom of choice, freedom of action, *within lawful bounds*, man cannot progress.

Let us once more repeat the words from the inscription on Plymouth Rock and "... dedicate ... [ourselves] anew to the resolution that ... [we] will not rest until ... [their] lofty ideal shall have been realized throughout the earth."

¹Page 12, 26th Congress, 2nd Session, Document No. 22, December 21, 1840, House of Representatives. Library File Reference: PILGRIM FATHERS.

As a Sunday School teacher, are you . . .

A PILOT WITHOUT A MAP?

Do you think the pilot of a high-powered aircraft would take off on a trip without a specific objective in mind and a detailed plan as to how to accomplish his objective? Do you think he would reach his goal without thorough planning or without following his plan? A good pilot will use all the aids at his command to bring his mission to a successful conclusion.

How about you, as a teacher? Your mission is just as important as that of the pilot of a supersonic aircraft. You are guiding and shaping the lives of many Latter-day Saints. And like a pilot, you can best accomplish your mission by using all the aids at your command.

What are some of these aids? One stands out as a guide to all others—*The Instructional Materials Index* for Sunday School teaching aids specialists.

The Instructional Materials Index is designed to tell you of appropriate materials available and how you may obtain them.

The Instructional Materials Index contains a specific section for each course. Every section is

divided into lists of materials that can be used for each lesson in the course manual. Under an introductory statement of the lesson objective, relevant books, periodicals, pictures, maps, charts, etc., are listed.

The *Index* does not list all materials that might be used to accomplish your lesson objective. It does provide enough to stimulate you to search for teaching materials that will help the lesson come alive.

The Sunday School objective is to teach the gospel. Teaching aids facilitate successful teaching. *The Instructional Materials Index* will give you this facility. Choose those aids listed and any others you can devise to promote a better understanding of the gospel principle you desire to teach. If a picture is worth a thousand words, how much more can be accomplished with a picture and words together? Give your students experience that is as close to the actual thing as possible.

Let *The Instructional Materials Index* be your constant companion in lesson preparation. A copy should be in the hands of every teaching aids specialist. Write NOW and obtain yours from the Church Distribution Center, 33 Richards Street, Salt Lake City, Utah 84111. Price \$1.75.

—Teaching Aids Specialists Committee.

THE DESERET SUNDAY SCHOOL UNION

Advisers to the General Board:	RICHARD L. EVANS HOWARD W. HUNTER
General Superintendent:	DAVID LAWRENCE MCKAY
First Asst. Gen. Supt.:	LYNN S. RICHARDS
Second Asst. Gen. Supt.:	ROYDEN G. DERRICK
General Treasurer:	PAUL B. TANNER
General Secretary:	JAY W. MITTON

THE INSTRUCTOR STAFF

Editor:	PRESIDENT DAVID O. MCKAY
Associate Editors:	DAVID LAWRENCE MCKAY LORIN F. WHEELWRIGHT
Business Manager:	JAY W. MITTON
Managing Editor:	BURL SHEPARD
Editorial Assistants:	GOLDIE B. DESPAIN ANITA JENSEN
Research Editor:	JOHN G. GROVER
Art Director:	SHEERMAN T. MARTIN
Subscriber Relations Department:	MARIE F. FELT LANETA TAYLOR
Instructor Secretary:	JOYCE E. JOSEPH
Consultant:	A. WILLIAM LUND
Executive Committee:	LORIN F. WHEELWRIGHT, CHAIRMAN; CARLOS E. ASAY, HENRY EYRING, SAMUEL L. HOLMES, WAYNE F. RICHARDS, G. ROBERT RUFF, ETHNA R. REID, JOSEPH FIELDING SMITH, JR., DONNA D. SORENSON.
Instructor Use and Circulation Committee:	J. VERNON SHARP, CHAIRMAN; CALVIN C. COOK, JAY W. MITTON, G. ROBERT RUFF, CLARENCE E. WONNACOTT.

MEMBERS OF DESERET SUNDAY SCHOOL UNION GENERAL BOARD & THE INSTRUCTOR COMMITTEE:

David Lawrence McKay, Lynn S. Richards, Royden G. Derrick, Jay W. Mitton, Paul B. Tanner, Claribel W. Aldous, Ruel A. Allred, J. Hugh Baird, Catherine Bowles, John S. Boyden, Herald L. Carlston, Calvin C. Cook, Robert M. Cundick, Henry Eyring, Elmer J. Hartvigsen, Thomas J. Parnley, Willis S. Peterson, Warren E. Pugh, Wayne F. Richards, G. Robert Ruff, Alexander Schreiner, Joseph Fielding Smith, Jr., Donna D. Sorensen, Lorin F. Wheelwright, Frank S. Wise, Ralph Woodward, Victor B. Cline, Ethna R. Reid, Samuel L. Holmes, Frank W. Gay, Carol C. Smith, Kathryn B. Vernon, LaThair H. Curtis, Carlos E. Asay, G. Leland Burningham, D. Evan Davis, Carolyn Dunn, Rex D. Pinegar, Eldon H. Puckett, Barbara J. Vance, Dean H. Bradshaw, J. Vernon Sharp, Lynn Stoddard, Gerald G. Allen, Gary Quinn Jorgensen, O. Preston Robinson, Rex Alvon Wadham, Thomas Max Fortie, Allen D. Young.

Published by the Deseret Sunday School Union of The Church of Jesus Christ of Latter-day Saints, the first day of every month at Salt Lake City, Utah. Entered at Salt Lake City Post Office as second class matter acceptable for mailing at special rate of postage provided in Section 1103, Act of Oct. 3, 1917, authorized on July 8, 1928. Copyright 1969 by the Deseret Sunday School Union. All rights reserved.

Thirty to forty-five days notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included. Also, report the new postal ZIP Code number.

Mail subscriptions to *The Instructor*, 79 South State Street, Salt Lake City, Utah 84111. Subscription price is \$3 per year, paid in advance. Single issues, 35 cents each.

Bound volumes sell for \$7.25 when all magazines are furnished by *The Instructor*. When subscriber supplies his own issue, binding charge is \$4.25. (Please add 45c to cover cost of mailing bound volume.)

Man's Search for Truth

by Thomas J. Parmley

Through the great discoveries of modern scientific research, man gets a brief glimpse of the infinite.

Photo by H. Armstrong Roberts.



A great scientist expressed the opinion just before the turn of the century that all great ideas had been discovered. He had hardly expressed this thought before X-rays and radioactivity were discovered, ushering in the explosive growth of knowledge of the present day.

Much has been learned and discovered in this century. But to Pilate's query of Jesus, "What is truth?" there is still no comprehensive reply. Someday, perhaps, if we have the glorious privilege of being in His presence, the mysteries of eternity will be unveiled to us, and we will know of the truths of the universe.

Moses had such an experience as he saw God and talked to him face to face in an "exceedingly high mountain." (Moses 1:1.)

And, behold, thou art my son; wherefore look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease.

And now, behold, this one thing I show unto thee, Moses, my son; for thou art in the world, and now I show it unto thee. (Moses 1:4, 7.)

Chapter one of the Book of Moses gives a feeling of the extent of this great vision. The reality of God and his creations overwhelmed Moses and caused him to say: "Now, for this cause I know that man is nothing, which thing I never had supposed." (Moses 1:10.)

Mortal man has an insatiable desire to seek and know about himself and his environment. This he has pursued almost relentlessly since the days of Adam. As a result he has discovered many great truths. And, like Moses, man today as he gains knowledge is expanding and gaining appreciation for these great truths that lie behind the phenomena of our universe.

There are many striking examples in science which dramatically illustrate this point. One frequently referred to deals with man's growing appreciation of the place of the earth in the vast expanse of the cosmos. Associated with this is his new knowledge of the tremendous amount of energy radiated by suns such as ours. These two ideas are actually closely related. Let us briefly discuss the

(For Course 17, lesson of January 8, "The Resurrection and Eternal Life"; for Course 19, lessons of December 14 and January 4, "Truth" and "Adventure"; for Course 25, lesson of December 7, "Labor for That Which Perisheth Not"; for Course 27, lessons of November 23, December 7, and January 25, "A Guide to All Truths," "Key to Spiritual Power," and "Knowledge Beyond Price"; to support family home evening lesson 13; and of general interest.)

evolution in man's thinking of the interrelationship of matter and energy. These are basic concepts in the field of science.

Matter and Energy

For many years matter was thought to be indestructible. It was known to assume various forms such as a solid, liquid, or gas, but always the amount of matter seemed to remain unchanged. In addition, it could gain or lose energy depending upon changing conditions. Thus matter and energy seemed to maintain separate and completely independent identities.

The theory of the unchangeable nature of matter was expressed by Lord Kelvin at a British Association meeting in 1907:

*After Rutherford had described the implications of recent research on radioactivity, Thompson (Lord Kelvin) stated with singular exactitude his belief that "it seems almost certain that there are many different kinds of atoms, each eternally invariable in its own specific quality, that different substances such as gold, silver, oxygen consist each of them of atoms of one invariable quality, and that every one of them is incapable of being transmuted into any other."*¹

This Lord Kelvin said, in spite of the strong implications from discoveries in radioactivity that atoms were not immutable. Today, not only has the scientist been able to change one kind of atom (element) into another—for example, nitrogen into oxygen or platinum into gold—but he has made many previously unknown isotopes (modifications) of these atoms.

About this same time Albert Einstein, in formulating his special theory of relativity, discovered that there was an apparent relationship between matter and energy, and expressed his findings in his famous equation, $E=mc^2$. "E" stands for energy, "m" stands for mass, and " c^2 " is the square of the velocity of light. Since c^2 is a very large number, this equation indicates that if a small amount of matter is converted into energy, the energy released is indeed very great. "The critical mass for a nuclear explosion device should lie somewhere between the size of a marble (2 cm. diameter) and the size of a basketball (24 cm. diameter)."² Even in such an

atomic explosion only a very small part of the uranium 235 or plutonium 239 would be transformed into energy.

In 1932 Carl D. Anderson of the California Institute of Technology discovered just the reverse phenomenon—the conversion of energy into matter. In his experiment, cosmic rays interacted with the nuclei of atoms in a cloud chamber and were converted into matter.

The Truth

These discoveries and others of similar significance clearly establish the fact that matter and energy are different aspects of the same thing. Thus a great truth seems to have been discovered by man. Does this truth have much broader implications than man has so far discovered? What is the ultimate truth about the relationship between matter and energy? Could it possibly be contained in the first eight words of the following scripture?

There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes;

We cannot see it; but when our bodies are purified we shall see that it is all matter. (Doctrine and Covenants 131:7, 8.)

If these eight words as stated above have the meaning suggested by modern research, then the rest of the two verses clearly suggest a far bigger and more comprehensive concept. A proper understanding of these two verses would most certainly lead us to a basic, eternal truth.

In the pursuit of truth, each turn of the road reveals a new horizon. As we conquer one molehill a mountain arises before us, and as we glimpse its peak we know that a wider vista stretches beyond. It is this lure of the unknown which draws us ever onward and upward.³

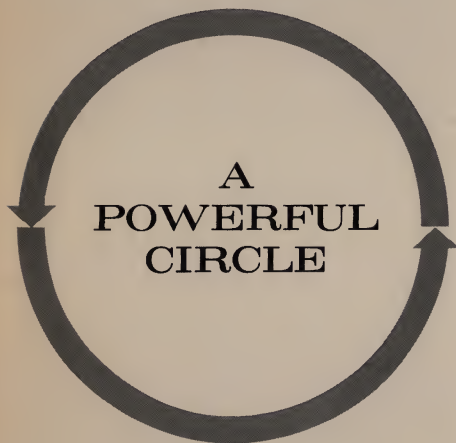
Thus through great discoveries man gets a brief glimpse of the infinite. What a privilege it would be to dwell in the presence of God and see all truth in its simplicity and majesty. We could then say with Jesus:

And ye shall know the truth, and the truth shall make you free. (John 8:32.)

¹"Life's Great Adventure Is the Pursuit of Truth," by Lorin F. Wheelwright, *The Instructor*, April, 1965, page 129.
Library File Reference: KNOWLEDGE.

²J. G. Crowther, *Men of Science*; W. W. Norton and Co., New York, N.Y., 1936; page 256.
³Harvey E. White, *Modern College Physics*, 5th edition; D. Van Nostrand Company, New York, N.Y., 1966; page 689.

Love yourself and you have the freedom to turn from yourself and help others; they give love and interest back, which makes you feel more worthwhile; and the whole accumulation of responses forms . . .



*by Joseph C. Bentley**

Joey entered the room, looked carefully around, strung out a long electric cord, and "plugged" himself into the electric socket. He needed power in order to eat and digest his food. The electric cord which ran from the wall socket to Joey was imaginary, real only to him. It was so real for him, though, that the staff of the institution were careful to step over the imaginary wire so as not to trip.

Joey was a mechanical boy.¹ He had been rejected by his mother before birth and abandoned afterwards. As an infant his world had been full of pain and suffering. There was no order, no predictability, no consistency, and no love. He could never depend upon his mother when he was uncomfortable or frightened.

Somehow he sensed that machines cannot be hurt. Rejecting his painful, unstable humanity, Joey entered the cold, impersonal, unfeeling, automatic world of machines. Once there he felt secure, insulated from all human contact. He would not let others love him and he could not love himself.

Years later, after an intensive period of treatment, Joey wrote a slogan for one of the floats in the Memorial Day parade at the institution: "*Feelings are more important than anything under the sun.*" Feelings, Joey had learned, are what makes us human.

Two Powerful Circles

In many ways our feelings about ourselves make us the kind of persons we are. When I feel reasonably comfortable with myself, when I feel that I am healthy, worthwhile, and productive, then I can spend less energy on myself and my own problems. Instead of turning inward I can turn outward toward others. When I do this, then others respond to me with interest and concern. This, in turn, makes me feel even more secure and worthwhile. It is a powerful circle: I love myself, which permits me the freedom to turn outward towards others; when I do this, responses of love and interest are directed to me from others; and these responses make me feel even more secure and worthwhile!

(For Course 5, lesson of December 21, "Our Heavenly Father Loves Us"; for Course 13, lesson of December 28, "Rejected by His Own"; for Course 17, lessons of January 4 and 11, "The Worth of the Individual" and "The Grace of Christ"; for Course 19, lesson of January 18, "Self-Regard"; for Course 25, lesson of January 4, "On Loving Oneself and Others"; to support family home evening lesson 16; and of general interest.)

*Joseph C. Bentley is an associate professor of Educational Psychology at the University of Utah. He received his B.A. at Brigham Young University and his Ph.D. at the University of Minnesota in 1963, after filling a mission to Argentina from 1955-1958. Presently a Sunday School teacher in the Parleys 7th Ward, Parleys (Utah) Stake, he has also served as high counselor in two stakes and as counselor to his mission president. His wife is Barbara Ann Hart; the couple have four daughters.

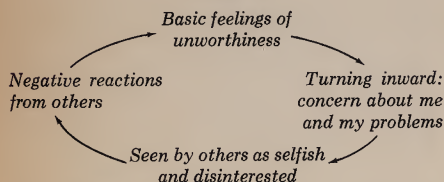
¹"Joey: A Mechanical Boy," by Bruno Bettelheim; *Scientific American*, March, 1959, Vol. 200, No. 3; pages 116-127.

FIGURE I



When I dislike myself, I spend an inordinate amount of time concerned with myself. I am turned inward. This also has an effect on others. I am probably seen as an egocentric, selfish person, who cares only for himself. Thus, the messages I receive back from others are largely negative:

FIGURE II



These negative messages strengthen my original unpleasant feelings about myself. How can we break the second circle and change it so that it becomes more like the first? How can we increase our own sense of worth?

Accentuate the Positive

Those of us who are blessed with essentially positive feelings about ourselves tend to emphasize them and thereby increase them. Those who have predominantly negative feelings tend to emphasize those. As the song of several years ago suggested, we need to "accentuate the positive—eliminate the negative."

How can we do this? One way is to ask others who know us well to write down those things that they see as our personal strengths. We all have such strengths. It would be a mistake to equate personal strengths with such talents or skills as playing the piano, singing, or solving puzzles. The idea of personal strength is much broader. Being kind to our children's friends, helping motorists in trouble, arriving on time for church meetings—these all show personal strengths. Tell your friends to make a list, forgetting the negative things about you for the present, and just focusing upon those things that make

you productive, attractive, and helpful. Then make your own list. By comparing your list with theirs, you may become aware of some strengths you had not thought of.

Be Lovable

Another way to break the vicious circle of unlovability is to be lovable. It almost sounds too simple—but people love others who are lovable. How does one become lovable? By putting himself into the background and *genuinely* expressing love and concern for others. Mary cannot help caring for Sally, if Sally really cares for Mary. And because of the law of reciprocity in human relationships—people who are loved by others love themselves—Sally, loving Mary, will also come to think more of herself.

It isn't easy to begin caring for others. To break the circle of self-abasement and self-preoccupation is difficult. But by beginning, even though it seems unnatural or awkward, you can gather for yourself the rewards of love: love returned from others.

Be Aware That God Loves You

Finally, a legitimate way to increase your self-esteem is to become aware that God loves you *as you are at this moment*. What you have done in the past in no way diminishes his love for you. It is unconditional love; there are no *ifs* or *buts* attached.

An acquaintance told me once about the overwhelming sense of relief and freedom that flowed over her when, as part of her patriarchal blessing, she was told that God loved her. She was able to feel more comfortable about herself because she felt worthwhile and accepted. Since God loves you for what you are, you are a lovable person. And since you are lovable you can accept yourself—you are a worthwhile person.

This does not mean that you have no sins or weaknesses, or that you have arrived at perfection. It means that you have arrived at a point where you can begin to change and become more like your ideal. The energy formerly used in maintaining an image or trying to convince others that you were worthy of love can now be used more productively. You no longer feel the need to defend yourself so vigorously.

To care for others, you must first care for yourself. If your feelings about yourself are largely negative, you can change them by asking for help from those who care for you and by realizing that your Heavenly Father loves you unconditionally.

Library File Reference: SELF-RESPECT.

Follow Me

by Shirley Jo Freese*

(A true account of the conversion of a little girl before the missionaries came to preach the gospel to her.)

I often reflect upon that time so long ago when I was seven years old. Some strange and very beautiful events of that period have served in later years to give me a double testimony of the gospel of Jesus Christ.

In my early childhood my mother, two brothers, my sister, and I lived in a small, quiet town in northern Minnesota. We were very poor, in the material things of the world. I was deeply concerned about our needs and spent a lot of time worrying about how we would obtain the necessities of life.

How Great Is God?

We children attended the one church in the area quite regularly. We had to walk a long way around the lake and up the hill-road to attend services in the church on the other side. One Sunday morning my Sunday School teacher said, "I know that God hears and answers our prayers, that he answers in the way that is the very best for us."

I needed badly to believe her words, and going to Mother later that day I asked, "How great is God?"

She answered, "God is so great that he knows the number of sparrows that are in the sky, and one does not fall to the ground unless he knows of it. He knows the number of hairs upon every head."

I no longer questioned the power of God because two people that I loved and trusted had assured me that there was nothing impossible for him. I went to

God often in prayer after this, and felt his loving presence. At those times when I needed him most, I could feel warm, comforting arms around me, holding me close.

One True Church

Shortly after this we moved to a larger town. Unlike the small town we had left, it had many churches of different denominations. Each Sunday morning found me troubled because I wanted to attend Sunday School, but I did not know which church to go to.

Unable to stand the discomfort any longer, I finally went to Mother and asked, "Which church should we go to on Sunday?"

"I don't know which church is the right church," she answered. "You will have to find that out for yourself."

Now I was more troubled than ever. I not only did not know which church to attend, but I knew there was one church that was right, and that I must find it alone. This right church that I must find became a great source of concern in my life.

One day while playing with some other children on a church lawn near my home, I thought of this right church and of how badly I wanted to find it. I knew that only God could help me find this church, so I prayed right then and asked for his guidance. After I had prayed, I felt a deep peace and the assurance that God had heard my prayer and that he would answer in the way that was best.

His answer came a few months later at Grandmother Nelson's farm, where I had gone to spend the summer. While we were in the kitchen doing the breakfast dishes one day, I became very desirous to know what I would be when I grew up. I heard someone say that I would be a missionary. I thought I was talking to Grandmother Nelson. I answered that I certainly did not want to be a missionary and perhaps be murdered as a little friend's parents had been in China. I was told that, "In my church everyone is to be a missionary to the people around him." While I continued to listen, Grandmother turned, and I could see that her lips were not moving; but the voice continued to speak, telling me about His church. Then I realized that the answers were not coming from Grandmother, but from a voice deep within my soul. I became aware that I was listening to a man's voice, and it was very soft, kind, and understanding. To ask a question it seemed I had only to think of something I was anxious about, and as the question formed in my mind it was answered by the marvelous friend. I could feel his presence in the room.

He continued, "A servant of mine has allowed me

(For Course 7, lesson of November 9, "Family Finds Joy in Gospel Understanding"; for Course 17, lesson of January 25, "The Christian Church"; for Course 19, lessons of December 14 and January 11 and 25, "Truth," "Prayer," and "Conviction"; for Course 26, lessons of November 30 and December 7, "Be Spiritually Minded" and "Labor for That Which Perisheth Not"; for Course 27, lessons of November 23 and 30 and January 11, "A Guide to All Truth," "Persistent Prayer," and "Spiritual Guidance"; to support family home evening lessons 12 and 13, and of general interest.)

*Shirley Jo Roush Freese was baptized into the Church on her birthday, August 27, 1957. The mother of three children, she has also done volunteer hospital work for the Red Cross. Since her conversion she has served in her ward Primary as teacher and president, and also has been counselor in the Primary stake presidency. She has served as a Relief Society cultural refinement teacher. She and her husband, E. D. Freese, now live in the Grem 18th Ward, Orem (Utah) Stake.

to guide him to some ancient records, and under my guidance has compiled them into a book. There are missionaries that go out two-by-two to tell the people of the world about my church. There are prophets and apostles in my Church today, just as there were in olden times when my Church was upon the earth. You will not be able to go to my church now, but at a later time, when you are ready to apply its teachings, I will guide you to my church. You will forget all the things that you have heard me say, because you must gain them all step by step, in *faith*; but at that time when you again ask, I will send someone to tell you of my church."

I asked, "How will I know this person who will tell me about your church?"

Then the Savior said, "You will be able to recognize this person by the deep faith that comes from his eyes."

The Savior did not say good-bye, nor did I realize that he was leaving, until I became aware that there was an emptiness around me, and I knew that he had gone.

A Knock on the Door

My life continued in about the same way that any



other girl's did in those days. My family moved from Minnesota to northwest Iowa, where I grew up and married. My husband and I moved to Moline, Illinois, and it was there that I learned of the Church.

After our children were born, I became very troubled about what I was to teach them and how best to help them grow up in the right way. I felt that there was no one who could help me except God. He could answer my questions and help me be a better person—more capable of the task before me. One day when the problem seemed to burden me greatly I prayed. As I meditated with my hands in the sink full of dishes, my heart in prayer, I felt a stirring within my breast and knew that He had heard.

One night soon afterward I was awakened in the middle of the night by a loud knock upon the door. It seemed so loud and urgent that when I awoke I was already sitting up in bed. I was very upset by the strange feeling in the room, but finally finding courage I went to my son's room and looked out the window down on to the front door below. There was no one there. This strange experience puzzled me for many days; then one morning I heard another knock at the front door. This time I could not move fast enough, I was so anxious to open the door. When I opened it, there stood two young men in black suits, and they were smiling at me. One of them addressed me and said, "We are ministers, and we would like to speak to you." Looking at them, I saw all the things that I needed. I especially noticed the deep faith in the eyes of the one who had spoken to me. Those eyes fairly shone with an inner light that stirred me deeply. It was he who told me the story of Joseph Smith's vision, when the Father and the Son appeared to him after he had asked which church to join. I thought this account was the most beautiful I had ever heard. I asked them back again, and spent my spare moments between their visits reading and studying the literature that they left.

A Double Testimony

For me, there is a lovely corollary to the story. A short while before the appointed time for my baptism I was shopping in a small store, and a lovely picture attracted my attention. It was a picture of Christ standing before a closed door, his hand outstretched to knock. My heart filled with joy as I read the words below—*Follow Me*.

After I was baptized and continued to progress in the Church, little by little the earlier visit of the Savior began to come back to me, giving me a double testimony that I had found the true church—The Church of Jesus Christ of Latter-day Saints.

Library File Reference: CONVERSIONS AND CONVERTS.

Five-year-old Joey had a difficult and painful choice to make: to buy a swimming pool with a gold and red fish on it, or to . . .

Help Build a House for the Lord

by Goldie B. Despain

Joey was happy. And this was unusual because he was shopping with Mommie. He didn't like to go shopping, but today he had found just the right plastic swimming pool for his backyard. In the center of it was a gold and red fish blowing bright blue bubbles. His mother told him that if he would save his money and help, she would pay part of the cost.

Joey tucked the dime and nickel and seven pennies he had brought with him deep into his pocket. He wouldn't spend them; they would go into his bank to help buy the small pool.

(For Course 3, lesson of March 15, "We Are Happy When We Share"; for Course 4, lessons of January 25 and May 17, "We Learn How to Live" and "Heavenly Father Wants Us to Help"; for Course 5, lesson of January 25, "Heavenly Father Planned for Families to Help Build Places of Worship"; for Course 7, lesson of November 9 and 30, "Family Finds Joy in Gospel Understanding" and "Our Obligation to the Family"; and to support family home evening lessons 11 and 19.)

The first spadeful of earth where new chapel will stand.



Photos by Gerald Silver.

Every dime and nickel helps the building fund grow!

Photo subjects below (left) are l. to r. Anita and Ronald C. Erickson; children, Richard Carter, Laura Ann Erickson, Kathy Ann Beverly, and Blaine Bowen; Carl F. Reiman, Bishop Gary E. O'Brien, R. Blaine Larsen, all of the Butler 4th Ward, Butler West (Utah) Stake.

Everyone helps. Even the five-year-olds do their share.



At family time that night Joey could see Mommy and Daddy talking; they looked worried. He felt a little scared about what they might say. Daddy cleared his throat in the way he always did when he had something important to tell.

"Children, we received a letter from the bishop today. He wants us to help build the new warehouse. The first thing he wants our family to do is to pay \$100.00 to the building fund by January 28.

"Do we have a hundred dollars?" Joey asked.

"No, Joey. But we have to save the money. We have four months to do it. This means we will all have to help and sacrifice to get that much money in time."

"What's 'sacrifice'?" Joey asked.

"Sacrifice is to give up something—something we really need or want very much—to make something else possible."

"Oh," said Joey. Immediately he saw the red and gold fish blowing bright blue bubbles, and he didn't feel so happy anymore.

"You have some money in your bank don't you, Joey?"

Joey wouldn't look at his father. "Yes," he said. Then quickly, "But I can't give that, because it's for my new pool. Mommy said she'd help."

"I see." Daddy didn't say anything for a few seconds; then, "All right Joey, it has to be your choice."

Joey still wouldn't look at Daddy. He kept thinking of his dime and nickel and seven pennies, all through family home evening and prayer and until he went to sleep that night. The next few weeks Joey

dreamed of the red and gold fish blowing bright blue bubbles. He tried to ignore his brother's and sister's donations to the building fund. But when his mother came to him and said, "Joey I want to put some money with yours as I said I would for your pool," Joey buried his face against her and mumbled, "Brent and Cory have a pool."

"Yes, they do," Mommie agreed. "It will be nice to have a pool like your friends do."

"I don't want a pool," Joey mumbled against her skirt.

"What do you want, Joey?"

Joey didn't answer; he ran and got his dime and nickel and seven pennies and dropped them into the red box Mother had made for the family building fund bank.

Joey didn't forget the red and gold fish blowing bright blue bubbles, but on groundbreaking day, as he watched the bishop push the shovel into the dirt, a prickle of excitement ran through him. He thought of his dime and nickel and seven pennies; he imagined the bishop putting his money with all the other money. Then Joey realized that his money *was* really helping to build the new warehouse, and it would really partly belong to him—just like the new swimming pool would have.

During the days and weeks and months that followed, Joey went with Daddy and Mommy lots of times to help with the work. And so did other boys and girls his age. Sometimes Joey worked with the other boys and girls. It seemed to Joey that he picked up hundreds of rocks from the ground around the building. And there was a great deal of trash—

(Concluded on page 405)

Willing young worker helps Mother scrub baptismal font.



"We'll make the glass doors shine," Mother and child agree.



"WHILE OF THESE EMBLEMS"

by Joyce L. Jones*



Art by Jerry Harston.

As a small child, I remember being told to "think about Jesus" as I partook of the sacrament. But to a young child the life of a man born nearly 2,000 years ago is very remote. And even as details of Christ's life and mission increased my knowledge of him, I found it difficult to "think about Jesus" during the sacrament service. *What* exactly should I think about him?

Many teachers presented methods of "thinking about Jesus" during sacrament services. One suggestion was to re-read the sacrament song over and over during the service. I memorized the songs, verse by verse, and soon I realized that my goal had been memorization, and not "thinking about Jesus."

Another suggestion was to look at a picture of Christ. My thoughts soon dwelt upon the artist's conception of the Christ. Why did one artist portray a longer beard than another? And some artists seemed to think his hair should be longer or his nose more prominent. Did Jesus look most like one picture, or did another picture resemble him more?

Repeating the sacrament prayer mentally over and over was still another formula I heard of. I would try to repeat the prayers, but I soon lost interest when I could not remember all the words; or else I spent time comparing the two prayers.

And so it continued. With the exception of occasional renewed efforts to relate myself to Christ's life and mission, I was partaking of the sacrament each week and giving little or no significance to that portion of the meeting over any other part.

As children of my own joined me in meetings, the effort to "think about Jesus" during the sacrament

service became a near impossibility. The distractions were constant. "Only one piece of bread" . . . "Let Mommy hold the tray, you may spill the water" . . . It will dry soon, don't cry" . . . "See if you can wait a few minutes more." . . . And then finally the service would be over.

One of my assignments as an in-service leader in Primary was to give a lesson on the purpose of the sacrament. I studied diligently to prepare that lesson. One of the concepts which I pointed out to the group was that Christ died to redeem our sins. This was a voluntary sacrifice of his life for us. We should therefore improve our relationship to the Savior, willingly accepting and obeying his commandments, becoming peacemakers, forgiving, humble, and compassionate in our relationships with others. I continued by stating that as we partake of the sacrament, we renew the covenant we made at baptism to dedicate our life to Christ.

One sister thoughtfully asked, "How can a mother of small children dwell on these things during the sacrament service with children pestering for attention?" I honestly had no answers, except for the many methods taught to me as a child and teenager—and for myself, these methods had not worked. I promised to think about the problem and search for an answer. After almost two years of trying different methods, I found the solution which to me has been most beneficial.

(For Course 4, lesson of January 18, "We Pray at Church"; for Course 5, lesson of February 8, "Special Helpers at Sunday School"; for Course 7, lessons of January 25 and April 12, "Church Prayers" and "The Sacrament"; for Course 9, lesson of November 30, "A Latter-day Saint Partakes of the Sacrament"; for Course 27, lesson of December 14, "Renewal and Recommitment"; for Course 29, "Jesus Institutes the Sacrament"; and of general interest.)

*Joyce Lindstrom Jones has been a teacher and counselor in many Church auxiliaries, and is presently education counselor in the Laramie Ward Relief Society. She also organized and served as president of the Laramie chapter of the Daughters of the Utah Pioneers in 1967. Her husband is Gerald E. Jones, director of the University of Wyoming Institute of Religion; the couple have four children and live in the Cheyenne (Wyoming) Stake.

My husband had been asked to speak in a sacrament meeting which began after our small children's bedtime. We left our children with a sitter to attend the meeting. Because of the lateness of the hour, the tiny children were asleep in their parents' arms, and the older children were very quiet. Perhaps I felt the quietness more because my own little ones were not present. And as the sacrament was being passed, I began to "think about Jesus," confident that finally I could do so in uninterrupted reverence and without disturbance from the children.

I remembered that because the purpose of the sacrament is to renew the covenant made at baptism, we should therefore covenant with the Lord to live a better life. We should repent of our sins before partaking of the sacrament, just as we repented before baptism. With this thought in mind, I felt the need to make a personal, silent renewal of the covenant which I had made to the Lord at baptism. So I silently uttered a pledge to him: "I pledge that during the coming week I will strive to perfect my life and live closer to the teachings of the gospel. I pray for thy continued presence and guidance to help me live up to this covenant." I felt so much closer to the Savior and I had more understanding of the purpose of the sacrament because of my thoughts and the personal covenant I had made. My entire week went better.

The next sacrament meeting my children were

again beside me, but there was sufficient time amid the confusion to quietly bow my head, close my eyes, and make another personal covenant with the Lord. This time it was more specific. "I will try harder this week to avoid gossip, and I ask thee to help me."

Each week for almost three years now I have made a specific personal covenant at sacrament time. And each week I have received new strength to overcome a personal obstacle or a bad habit, or to better prepare for crisis and problems. Instead of just another part of the meeting, the sacrament service has become the focal point. I have received the added joy of *communicating with Jesus* instead of just "thinking about Jesus." I have felt his presence instead of the confusion and disquiet of worldly trials.

It has been several years since I taught the lesson on the sacrament, but I still feel strongly the commitment I made that day to find a way to help make the sacrament more meaningful and then to share that discovery with others. I hope that my method will help everyone who has felt the need to feel closer to the Savior during the sacrament service, to feel his presence instead of merely reciting the words of a song or looking at a picture. With the Lord's help we may all become peacemakers, forgiving, humble, and compassionate, as we make our own personal covenants with the Savior during the sacrament service.

Library File Reference: SACRAMENT.

HELP BUILD A HOUSE FOR THE LORD (Concluded from page 403.)

pieces of lumber thrown on the ground by the hurrying carpenters—that Joey picked up and put in big buckets or into piles to be carted away later.

During all this time Joey never ever forgot that first dime and nickel and seven pennies that he had given for the building fund and the red and gold fish in the center of the pool he had wanted.

One day the building was all finished except for the cleaning up. The girls helped their mothers wash the glass doors and windows and scrub the tile of the baptismal font bright and clean.

Joey believed it was the most beautiful chapel he had ever seen. He walked down the aisle on the soft red carpet. Joey liked the carpet—it was just the color of the red and gold fish. He was surprised to see paper thrown on it, and he quickly picked it up. As he sat in sacrament meeting and watched the light come through the red and gold and blue glass windows, he felt very much like being quiet; after all, he had helped build this house for the Lord. He would always remember that.

Library File Reference: BUILDINGS—MORMON CHURCH.



"Let's keep our chapel clean," says proud youngster.

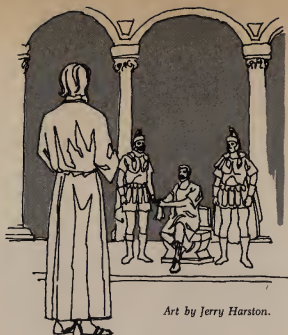
A Jewish court convicted Jesus of Nazareth of blasphemy. But he was not crucified for that crime. Crucifixion was a Roman execution, not a Jewish one. Before a Roman judge Jesus was accused of sedition. But he was acquitted of that crime. Then why was he crucified? Because a servile Roman ruler-judge, who had thrice acquitted Jesus of wrongdoing, gave ear to the cries of a mob urged on by the chief priests. Jesus was murdered by Rome at the instigation of his own people.

A Plan for Assassination?

Scholars have listed more than a dozen ways the Jewish leaders broke their own law in the arrest and trial of Jesus. To list only a few: he was arrested at night; he was interrogated before his trial by a single judge; the Sanhedrin held his trial at night, and at a time otherwise forbidden as a holiday; the trial was begun and concluded within a single day; judgment was based solely upon the confession of the accused.

Each of these forbidden procedures bears witness to enormous haste. Why didn't the enemies of Jesus arrest him in daylight, and long enough before the Jewish holidays that the Sanhedrin could have held the required trials on successive days? Why did the arresting parties force Jesus to an illegal private interrogation before the high priest? And why didn't the plotters, who paid Judas to betray his Master, provide lying witnesses to convict him? The whole episode of Jesus' arrest and trial looks like an afterthought, hastily improvised in place of some other plan that had gone awry. Perhaps it was.

Jesus had defeated the Jewish leaders so often in their attempts to trap him in his words that they probably hesitated to face him in a public trial. And they knew it would be difficult to prove him guilty of a capital crime. Consequently, all three of the synoptic Gospels describe how the chief priests and scribes plotted how they might take Jesus "by subtlety" or "by craft" and kill him. (See Matthew 26:4; Mark 14:1; Luke 22:2.) This describes a plan for assassination, not a plan for arrest and trial. If the proper officials had arrested Jesus during the daylight it probably would have been unnecessary to



Art by Jerry Harston.

THE TRIAL OF JESUS

by Dallin H. Oaks*

send Judas to locate and identify him.

A Nighttime Court

But instead, Judas went forth by night leading "a great multitude with swords and staves" (Matthew 26:47; Mark 14:43) to overtake Jesus in a secluded place outside the city. If murder was their objective, we can only speculate as to why they bound Jesus and took him to Annas instead. Perhaps there were too many witnesses for an assassination; or perhaps the swordplay that marked the high priest's own servant as a member of the mob was so incriminating of that high officer that the mob had to abandon its plan. In any case, Jesus was first taken to Annas, a former high priest and still the preeminent political figure

in Judea. No judicial procedure explains or even justifies this nighttime visit. It is better explained as the act of frightened subordinates whose plans had gone astray and who needed new instructions. Though Jesus was seemingly at their mercy, they had to handle him with care because he was a popular leader, and his tumultuous Galilean followers knew who had abducted him.

An extraordinary nighttime session of the Sanhedrin was hastily convened, and Jesus was brought before that body of judges. The chief priests sought for witnesses against him, but they found none whose testimony counted for evidence. Some false witnesses testified, but their testimony was contradictory and thus had to be disregarded under Jewish law. Jesus stood silent during this testimony. That was his right. In contrast to our Anglo-American practice, where an accused person is told of the charge and pleads guilty or not guilty in advance of his trial, the Jewish law gave a person the right to remain utterly silent. He was not even considered to be formally charged until the evidence was presented against him. This hastily contrived trial had been unable to bring out any evidence against Jesus. What they attempted to prove is even unclear. Some scholars say sedition, others false prophecy, and still others say blasphemy.

*For Course 15, lesson of December 7, "On the Night of the Betrayal"; for Course 17, lesson of November 16, "The Hope of a Better World"; for Course 19, lesson of January 4, "Adventure"; for Course 27, lesson of December 14, "Renewal and Recommitment"; for Course 29, lesson of January 4, "The Trial and Crucifixion of Jesus"; and of general interest.)

*Dallin H. Oaks is a professor of Law at the University of Chicago, where he received his J.D. degree in 1957 after taking an A.B. at Brigham Young University. The author of four books and numerous articles, he has been editor-in-chief of the *University of Chicago Law Review* and is presently on the editorial boards of *Judicature*, *Social Service Review*, and *Dialogue*. He and his wife, June Dixon, have five children and live in the University Ward, Chicago South (Illinois) State, where he has served as stake mission president and is currently second counselor in the stake presidency.

At length, in violation of the most solemn rules against requiring self-incrimination, the high priest in solemn manner directed Jesus to answer whether he was the Son of God. "I am," Jesus replied. The high priest dramatically rent his clothes and cried, "What need we any further witnesses? Ye have heard the blasphemy: what think ye?" (Mark 14:63, 64.) The court unanimously condemned Jesus to death.

By his voluntary and truthful answer Jesus had given his enemies the means to convict him. As with his own life, which could not be taken but which he could lay down, so with his trial. Not even the most flagrant illegal procedures could convict him of wrongdoing unless he chose to speak.

Had Jesus been an ordinary mortal, the judgment would have been correct in point of law. Blasphemy was a capital offense that was committed by any act or words that dishonored or usurped divine powers. But he was not an ordinary mortal. "The only mortal Being to whom the awful crime of blasphemy, in claiming divine attributes and powers, was impossible, stood before the judges of Israel condemned as a blasphemer."¹

Pontius Pilate

When it was day, the Sanhedrin reassembled and confirmed their sentence. Then they bound Jesus and took him to Pontius Pilate, the Roman procurator or ruler of Judea, who alone possessed power to order his death.²

The chief priests and elders first attempted to get Pilate to order Jesus' death simply because he had been convicted by the Jewish court. Pilate refused. The accusers then had to go through a new trial. Since blasphemy of Israel's God was no offense in a Roman court, they also had to make a new charge. They charged Jesus with the capital offense of sedition, claiming he had interfered with the collection of taxes, stirred up the people, and called himself a king. After hearing the accusers' testimony and Jesus' explanation that his kingdom was "not of this world," Pilate announced his judgment: "I find no fault in this man." (Luke 23:4.) Then, wavering in the face of renewed and fierce accusations from the chief priests and seeing a chance to escape responsibility, Pilate sent his Galilean prisoner to Herod, the Galilean ruler, who was in Jerusalem for the Feast of the Passover. But Herod, finding no basis for judgment against the man who stood before him in silent dignity, sent Jesus back to Pilate.

¹James E. Talmage, *Jesus the Christ*; Deseret Book Company, Salt Lake City, Utah, 1949; page 629.

²Some scholars have suggested that the Jewish leaders had power to put a man to death (by stoning) for a religious offense like blasphemy; they sought a Roman execution only so that Rome would be blamed for the death of a popular leader. However, the predominant view is the one in the text. Also see John 18:31.

A courageous and secure Roman judge would have released the man he had acquitted. Pilate was neither courageous nor secure. He was concerned at the civil strife around him and frightened that revolution might erupt in the tumultuous little province. And he was insecure in his office. Pilate had been appointed by Sejanus, the minister with whom the aging Tiberius Caesar had entrusted the empire when he retired to Capri. But Tiberius had recently returned to Rome, and Sejanus and some of his supporters had been arrested and executed. With his mentor discredited and dead, Pilate's position in Rome was doubtful. He needed the support and co-operation of the Jewish leaders to resist Roman intrigues aimed at his own position. And he could not risk civil discord or another episode like the reprimand he had received from the emperor when the powerful Jewish leaders went over his head to protest the Roman images he had arrogantly installed in Jerusalem. Pilate was unusually susceptible to the chief priests' clever thrust: "If thou let this man go, thou art not Caesar's friend." (John 19:12.)

Crucify Him!

The rest is familiar. Aware of his innocence but afraid to release him outright, Pilate sought the voice of the multitude to designate Jesus as the prisoner customarily released at the feast. But the chief priests were also at work. They "moved" or "persuaded the multitude" to select another prisoner, Barabbas. (Matthew 27:20; Mark 15:11.) What should he do with Jesus, Pilate asked? Again and again the multitude cried, "Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, *willing to content the people*, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified." (Mark 15:13-15.) But first Pilate washed his hands to witness the fact, which he once again announced to the accusers and to the people: "I find no fault in him." (See Matthew 27:24; John 19:6.)

The mob—aroused and directed by the chief priests and elders—had prevailed. As a distinguished Canadian jurist has observed: "In all the annals of legal history, it would be difficult to find another case in which a prisoner who had been declared not guilty by a court of competent jurisdiction was delivered to the executioner by the judge who had acquitted him."³

³James C. McRuer, *The Trial of Jesus*; Clarke, Irwin and Co., Ltd., Toronto, Canada, 1964; page 72. (See also pages 36-39.) Used by permission. The author, who is chief justice of the High Court of Justice for Ontario, espouses the theory that the Jewish leaders planned to have Jesus assassinated rather than arrested.

Library File Reference: JESUS CHRIST—GETSEMANE AND ARREST.

(See bibliography on page 412.)

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

—Matthew 6:33.

PRIORITIES

Our society today is complex and demanding. It is highly differentiated—it affords opportunities for us to become involved in various kinds of groups and activities. Its complexity *could* mean a chance for enrichment of our lives. That is why some people prefer to live in the city rather than in a rural area. They feel that the multiplicity of organizations provides a greater variety of experience and growth.

But such a society also presents its members with a significant challenge. The wide extent of its differentiation means that no individual can participate in all of the groups and activities which are available to him. The question then becomes: what goals should one emphasize? What organizations are of *prime* importance? These questions are relevant because we must acknowledge limitations of time, energy, and ability.

There is also another basic challenge. Assuming it were possible to participate in all groups in a society, this does not mean that we should. Some organizations or activities do not contribute to our progress toward our goal. It thus becomes necessary for each of us to establish priorities.

Basic Guidelines

Basic guidelines can help us make specific decisions on our priorities. Consider the following: Jesus had come to the end of his earthly mission and was soon to be crucified. Praying to his Heavenly Father and summing up his purposes in everything he had done, he said:

Sanctify them through thy truth. . . . For their sakes I sanctify myself, that they also might be sanctified through the truth. . . . The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am. . . . (John 17:17, 19, 22-24.)

(For Course 13, lessons of November 23 and January 11, "Communion in the Desert" and "The Sermon on the Mount"; for Course 17, lessons of November 23 and January 11, "Old Testament Wisdom" and "The Grace of Christ"; for Course 19, lessons of November 30, December 14, and January 25, "Integrity," "Truth," and "Conviction"; for Course 25, lessons of November 23, December 7, and January 25, "The Struggle with Sin," "Labor for That Which Perisheth Not," and "The Family Name"; for Course 27, lessons of December 14 and January 25, "Renewal and Recommitment" and "Knowledge Beyond Price"; to support family home evening lessons 13, 13, and 19; and of general interest.)

It seems to me that the Savior was saying, "If they can become like us, then they will know the joy that we know; they will possess the righteous power we possess. They will then have the same delicate concern for one another that we have for each other. Thus they will give to one another of their own gifts and abilities. They will enrich one another's experience on earth. Together they will be more fulfilled than they could be alone. Eventually they will be worthy to live in our presence."

What more inspiring goal could we have? In order to achieve this eternal life with the Father and the Son, each of us must do two important things: First, each of us must make a *personal commitment*, a promise to ourselves and to the Lord, that we will work for this goal by obedience to the laws and ordinances of the gospel. Second, after we have made this commitment, we must continue to study the word of God. Recently the writer asked several hundred members of the Church how many of them had read all of the standard works—Old Testament, New Testament, Doctrine and Covenants, Book of Mormon, and Pearl of Great Price. Only 13 percent had read the Old Testament; and the scripture which the greatest number had read (49 percent) was the Book of Mormon. A commitment to study his principles "with real intent" would mean a fulfillment of his promise: "For he will give unto the faithful line upon line, precept upon precept. . . ." (Doctrine and Covenants 98:12.) To receive light and understanding from the Lord brings peace, security, and joy.

Specific Applications

It is in our everyday living that we demonstrate our understanding of priorities. A student may cheat on examinations in school, and unless he is caught, he will probably get a higher grade. But the integrity of his soul and our Lord's trust in him is of infinitely greater importance than a high grade on a test paper.

A young person may "take a trip" with one of any number of different drugs now available. But for this young person to treat his body as the temple of a divine spirit yields a satisfaction which is more intensive, extensive, and lasting, than any drugged "trip" into fantasy.

Money, if it is obtained and used in the right ways,



can be an important means for achieving many legitimate objectives. But if money is the end of one's endeavors, it becomes the "root" of great evil, as Paul said. (See 1 Timothy 6:10.) "Love of money" may cause him to mistreat others or to fail to achieve more important goals, as the following story suggests:

PÁHOM AND THE DEVIL¹

In his story "How Much Land Does a Man Need?" Tolstoy tells of a man who said that if he had plenty of land he "would not fear the Devil himself." "All right," thought the Devil. "We will have a tussle. I'll give you land enough; and by means of that land I will get you into my power."

One day the man, Páhom, received what to him was a fantastic offer to acquire the great amount of land for which his soul yearned. A Chief offered to sell him the land at the price of one thousand rubles a day. Páhom did not understand."

"A day? What measure is that? How many acres would that be?"

"We do not know how to reckon it out," said the Chief. "We sell it by the day. As much as you can go round on your feet in a day is yours, and the price is one thousand rubles a day."

Páhom was surprised.

"But in a day you can get round a large tract of land," he said.

The Chief laughed.

"It will be yours!" said he. "But there is one condition: If you don't return on the same day to the spot whence you started, your money is lost. . . ."

Páhom was delighted. It was decided to start early next morning. . . .

"What a large tract I will mark off!" thought he. "I can easily do 35 miles in a day. . . . [He] lay awake all night, and dozed off only just before dawn."

That day he met the Chief at the appointed place and, after paying the one thousand rubles, started out. He soon began to walk very rapidly, but after some hours he grew tired. The day was hot. He found it impossible to rest properly. For he said to himself: "An hour to suffer, a life-time to live." He was walking around a square of land. After he had gone in one direction for a long time, he knew he should turn and go to the left in order to arrive back on time. But then he saw a particularly rich piece of land. "It would be a pity to leave that out," he said to himself; and so he continued in the same direction until he had included this particular piece

¹"How Much Land Does a Man Need?" from Leo Tolstoy, *Short Stories*, translation by Louise and Aylmer Maude, selected by Ernest J. Simmons; Modern Library, Random House, New York, N.Y., 1955; Vol. 2, page 183.

(Continued on following page.)

of land. Suddenly he looked at the sun and realized it was setting rapidly. "What shall I do . . . have I grasped too much?" . . . He began running directly toward the starting place. His breast was working like a blacksmith's bellows, his heart was beating like a hammer, and his legs were giving way as if they did not belong to him. He was seized with terror lest he should die of the strain. He put forth the remnant of his strength. He reached the starting place where the Chief and others were waiting just before the sun set. But as he did so, his legs gave way beneath him and he fell forward.

"Ah, that's a fine fellow!" exclaimed the Chief. "He has gained much land!"

Páhom's servant came running up and tried to raise him, but he saw that blood was flowing from his mouth. Páhom was dead! . . .

His servant picked up the spade and dug a grave long enough for Páhom to lie in, and buried him in it. Six feet from his head to his heels was all he needed.

. . .

The Lord said:

. . . The beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance." (Doctrine and Covenants 49:19.)

A house that adequately provides for one's needs, for example, is a legitimate possession. But the needs and happiness of his children should take priority over material possessions, as the lady in this story learned.

THE SINGING HOUSE²

I tied the napkin around Fred's neck and placed before him his glass of orange juice, his cereal, his big glass of foamy milk. In my opinion, I classified among the superior mothers whose children are brought up in the approved manner of an enlightened day.

Fred ate it all dutifully and then slipped down from his chair.

"Now can I go over to Jimmy's, mother?" he asked.

"But Fred," I remonstrated, "you were over there yesterday and the day before. Why not have Jimmy come here today?"

"Oh, he wouldn't want to." Fred's lip quivered in spite of his six years of manhood. "Please, mother."

²"The Singing House," by May Morgan Potter, reprinted from *Child Welfare*, Wyoming State Department of Education, Cheyenne, Wyoming. Used by permission.

"Why do you like Jimmy's house better than ours, son?" I pursued. It came to me suddenly that Fred and all his companions were always wanting to go to Jimmy's house.

"Why," he explained hesitatingly, "it's 'cause—it's 'cause Jimmy's house is a singing house."

"A singing house?" I questioned. "Now what do you mean by that?"

"Well," Fred was finding it hard to explain, "Jimmy's mother hums when she sews; and Annie-in-the-kitchen, she sings when she cuts out cookies; and Jimmy's daddy always whistles when he comes home." Fred stopped a moment and added, "Their curtains are rolled clear up and there's flowers in the windows. All the boys like Jimmy's house, mother."

"You may go, son," I said quickly. I wanted him out of the way so I could think.

I looked around my house. Everyone told me how lovely it was. There were oriental rugs. We were paying for them in installments. That was why there wasn't any Annie-in-the-kitchen here. We were paying for the overstuffed furniture and the car that way, also. Perhaps that was why Fred's daddy didn't whistle when he came into the house.

Cut the Nonessentials

I put on my hat and went over to Jimmy's house, even if it was ten o'clock and Saturday morning. It came to me that Mrs. Burton would not mind being interrupted in the middle of the morning. She never seemed to be in a hurry. She met me at the door with a towel around her head.

"Oh, come in. I have just finished the living-room. No indeed, you are not interrupting. I'll just take off this headress and be right in."

While I waited, I looked around. The rugs were almost threadbare; the curtains, dotted Swiss, ruffled and tied back; the furniture, old and scarred but freshened with new cretonnes. A table with a bright cover held a number of late magazines. In the window were hanging baskets of ivy and wandering Jew, while a bird warbled from his cage hanging in the sun. Homey, that was the effect.

The kitchen door was open and I saw Jerry, the baby, sitting on the clean linoleum, watching Annie as she pinched together the edges of an apple pie. She was singing. . . .

Mrs. Burton came in smiling. "Well," she asked, "what is it? For I know you came for something; you are such a busy woman."

"Yes," I said abruptly, "I came to see what a singing house is like."

(Concluded on page 415.)

The Palsied Man Let Down Through the Roof

Faith — The Key to Miracles

BY H. GEORGE BICKERSTAFF

THE STORY

From Matthew 9:1-8; Mark 2:1-12; Luke 5:18-26

In the incident depicted here by Tissot's painting, four men have carried to Jesus a man afflicted with palsy, or paralysis. The press of the crowd denies them entrance through the door, so they lower the sufferer through the roof, depositing him at the feet of Jesus.

The Master responds with the words, "Son, thy sins be forgiven thee." Perceiving the unspoken critical reaction of Jewish leaders present, who consider this a blasphemous and spurious assumption of God's unique power to forgive, Christ asks them whether it is easier to tell the man that his sins are forgiven or to tell him that he is healed. Obviously, since the evidences of forgiveness are usually difficult to confirm through the senses, it would be easy for any pretender to claim this power. But in the Jewish mind at that time sin and sickness, and conversely forgiveness¹ and healing, were closely and causally linked. Thus, when Christ, with the comment that the Son of man has power on earth to forgive sins, commands the sufferer to be healed, and the man rises and carries his bed away, the amazed onlookers are left with nothing to say. The healing can only be interpreted as a certain proof of Christ's power and authority to forgive.

Some discount or explain away the many recorded miracles of the Savior, while others vaguely accept them as fact but deny that such miracles could happen today. Such people have changed God and "imagined up unto . . . [themselves] a god who is not a God of miracles." (Mormon 9:10.) The relevance of the Gospel accounts of Jesus' miracles is lacking for these people because they are unable to experience a miracle themselves, and this in turn is because "they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust." (Mormon 9:20.) In short, they stumble over the first principle of the gospel — "*faith in the Lord Jesus Christ.*" (Fourth Article of Faith.)

Now as in all previous gospel dispensations, this *faith* is the key which opens the door to, and therefore gives relevance to, Christ's miracles. Jesus said that signs would follow faith, not vice versa. (See Mark 16:17.) In the Savior's healings, which were the "signs" most frequently given during his earthly ministry, he often called attention to the *faith* which had made the healing possible. (See Luke 8:48; 17:19; Mark 10:52; Matthew 15:28.) Conversely, his miracles were severely restricted in Nazareth because the people lacked faith in him. (Matthew 13:58.)

The faith which accomplished the miracle was often displayed by someone other than, or in addition to, the afflicted one. (See Matthew 15:28; 17:14-18; Luke 8:41-42, 49-56.) This was so in the incident portrayed in our painting, for the three Gospel accounts show Jesus acknowledging "*their faith*" — that is, the faith not merely of the sufferer but of those who brought him to the Savior. Jesus makes the same kind of acknowledgment many times today when two or more priesthood bearers and other sympathizers bring a sick person and in effect lay him at the Savior's feet, imploring the Lord to heal him. Many thousands of Church members today, in many lands, can give personal testimony to the miraculous efficacy of this practice, and in so doing they glorify God's name just as did the healed man and the witnesses of the event that day in Capernaum two thousand years ago.

More than one miracle was performed on the palsied man. Jesus knew better than we do the close relationship between body and spirit, and in this instance (as in his words to the impotent man — see John 5:14) he apparently implied a connection between the man's sins and his physical condition. Across the nation today our hospitals are thronged with the victims of psychosomatic illnesses caused by negative emotions such as worry, fear, doubt, and hopelessness, by sins of hate, bitterness, envy, and resentment. A complete and permanent cure cannot be accomplished in such circumstances unless the sick one is prepared to cast out those negative, depressive forces and open his soul to the positive, uplifting powers which calm, reassure, and heal.

Perhaps the palsied man did not even realize that his affliction was inseparable from his sins; but the unrecognized sin does not fail to take its toll. In extreme cases serious illness can result, especially when the cause is long-standing.

Not long ago an active Church member found himself in such a situation. A lifelong member, he did all the "routine" things conscientiously — paid an honest tithe, lived the Word of Wisdom, kept the Sabbath day holy, sustained the authorities, and so on. He had always enjoyed excellent health, but quite suddenly he began to display symptoms of a malady which turned out to be potentially fatal. Its origin could not be determined medically, nor would the ailment respond to medical treatment, and soon the man found himself in the hospital.

(Concluded on opposite back of picture.)





From a painting by J. J. Tissot
Photo Three Lions

THE PALSIED MAN LET DOWN THROUGH THE ROOF

Reproduced for THE INSTRUCTOR by Wausau Light Engraving Co.
Reprints at 10¢ each available from
THE INSTRUCTOR office, 775 So. State, Salt Lake City, Utah

The Palsied Man Let Down Through the Roof

(Concluded from opposite back of picture.)

Brought to the feet of Jesus in an administration characterized by united prayer and fasting, this member received pointed direction from the Lord through the mouth of His priesthood. He was plainly told to remove from his life negative attitudes, thoughts, and feelings. While he had not even realized he was guilty of such poor spiritual practices, reflection and prayer now revealed their existence in specific detail and taught him also that they were sinful in God's eyes, being the negation of faith. When he acknowledged this, earnestly repented, and reshaped his attitudes and thinking, he began to experience — as no doubt the palsied man did — a surge of spiritual power throughout his being. He now began to perceive the great possibilities that await all of us if we will let a positive, cheerful, forward-looking faith in Jesus Christ envelop our lives and lift us toward God. He received the impression that he had been forgiven of his previous sins. And in a short while he was back to normal health.

When Jesus looked into the heart of the palsied man he saw there faith, humility, and repentance; for without this attitude on a person's part, even Jesus is powerless to forgive him. Personal experience teaches us that at the time when one earnestly seeks God's miracle of healing, these qualities are greatly intensified and concentrated within the sufferer and those concerned for him; then it is that the superficialities of life seem to fall away and our ultimate dependence upon God stands out with stark clarity. This indeed is an appropriate time for an exercise of the full gift of repentance, time for a heart full of yearning to repent of *all* sin, time for a renewed determination to "hunger and thirst after righteousness." It is then perhaps that we can recognize sins which may be robbing us of bodily energy and vitality and enforcing on us a reduced physical pace and a lower enjoyment of health. Certainly at that time we are better able to recognize sins either of commission or omission which are stifling our spiritual growth and development and thus helping to maintain that ever-present gap between performance and potential which deprives us of perfection.

As Jesus implied in that crowded house in Capernaum to those who mentally accused him of blasphemy, the power to forgive men their sins resided in him — in him whom the Father had chosen to suffer for the sins of all mankind and to exercise all power in heaven and on earth. Fortunately for us, since we all sin, "the Son of man hath power on earth to forgive sins" today just as he did then. Such forgiveness is the greatest miracle of all, surpassing the healing of the body, for this is the miracle which heals the soul. This miracle is not always associated with the healing of the body, but it is always dependent upon faith in Jesus Christ. Everyone who hears the

gospel and is truly converted receives a miracle — his life is changed and elevated through faith in Jesus Christ. Every "active" Church member who, perceiving the "routine" Church life to be inadequate to exaltation, reaches upward to God in a transformed spiritual life, is experiencing a miracle which only faith in Jesus Christ can produce. Likewise, everyone who falls into more grievous sin but wholeheartedly repents, receives the miracle of forgiveness. Elder Spencer W. Kimball of the Council of the Twelve puts it this way:

There is a glorious miracle awaiting every soul who is prepared to change. Repentance and forgiveness make a brilliant day of the darkest night. When souls are reborn, when lives are changed — then comes the great miracle to beautify and warm and lift. When spiritual death has threatened and now instead there is resuscitation, when life pushes out death — when this happens it is the miracle of miracles.²

Still more parallels can be drawn to indicate the close relevance the incident in Capernaum has for life today. The palsied man's search for the better way would not be denied. No doubt urged on by him, his friends would not give up merely because the crowd blocked the door. Their persistence was an attribute of faith which Jesus encouraged in his parable of the importunate widow. (See Luke 18:1-7.) Modern life with its material distractions, its rush and its pressures, will crowd us out from God's Spirit if we permit it to; but if we are determined, we too can find the way. Persistent prayer, faith, works, and righteous living will not fail to assure us a life full of miracles.

The Master said:

All things are possible to him that believeth. (Mark 9:23.)

Paul summed it up with the stirring assertion:

I can do all things through Christ which strengtheneth me. (Philippians 4:13.)

Yes, faith is ever the key. With faith and its accompanying virtues we are ready to seek our own special miracle at the feet of Jesus. There, as the palsied man did, we can cast off our weakness and inadequacy and arise in strength and power.

¹ For discussion on Jewish beliefs see *A New Commentary on Holy Scripture*, edited by Charles Gore, Henry Leighton Goudge, and Alfred Guillaume; the MacMillan Company, New York, N.Y., 1928; page 148.

² Spencer W. Kimball, *The Miracle of Forgiveness*, Bookcraft, Inc., Salt Lake City, Utah, 1969; page 362.

(For Course 13, lesson of January 18, "The Miracles in Galilee"; for Course 15, lesson of November 23, "Lessons in True Leadership"; for Course 19, lesson of February 2, "Repentance"; for Course 25, lesson of November 23, "The Struggle With Sin"; for Course 27, lessons of December 7 and January 4, "Key to Spiritual Power"; and "Gifts of the Spirit"; for Course 29, lesson of December 11, "The Earthly Ministry of Jesus"; to support family home evening lesson 11; and of general interest.)

Superintendents

*Bring finer quality and higher attendance to the
Sunday Schools of the Church with . . .*

The New Program of Lessons



We challenge each stake Sunday School superintendent to make his monthly stake leadership meetings and each ward Sunday School superintendent to make his monthly ward faculty meetings exciting and meaningful during this coming year. The stake leadership meeting is the best vehicle for the stake superintendent to upgrade the Sunday Schools of his stake. The ward faculty meeting is the best vehicle for the ward superintendent to upgrade the quality of his ward Sunday School.

To assist you in meeting this challenge, the general board has prepared a program of lessons for both stake leadership and ward faculty meetings. Lessons for stake leadership meetings will be mailed to each stake superintendent in time to prepare for his January leadership meeting. This will inaugurate a new program, designed for the development of administrators in the Sunday School. We expect that it will result in a marked improvement in the quality and attendance in the Sunday Schools of the Church.

Monthly lessons for the preliminary exercises of stake leadership meeting have been prepared to develop an understanding of how Sunday Schools can be effectively administered. All who attend stake leadership meeting will receive this

instruction, based upon the PIER program of the Sunday School.

Lessons for the departmental sessions of stake leadership meeting have been prepared. These include lessons for the following departments:

- superintendents
- assistant superintendents—
- youth
- assistant superintendents—
- adult
- secretaries
- Junior Sunday School coordinators
- music directors
- Instructor use directors
- teaching aid specialists
- teacher trainers

Frequently, in the treatment of specific material, some departments will meet together to study subjects of common interest and concern. These meetings will be explained in detail in the material which will be forwarded to stake superintendents.

Lessons in each department are designed for stake board members to use in teaching their ward counterparts what their assignments are and different specific ways to perform them well. These lessons are designed to take us from where we are to where we ought to be.

Lessons will be furnished for the stake Sunday School teacher trainer to present to the ward Sun-

day School teacher trainers in their departmental session of stake leadership meeting. This material will be a follow-up of the teaching principles introduced in the pre-service teacher training course. The ward Sunday School teacher trainers will use this same lesson material in the subsequent ward Sunday School faculty meeting for the benefit of all ward Sunday School faculty members. This will be known as the In-Service Teacher Development Program of the Sunday School. It will provide an opportunity for in-service teachers to learn and review the important teaching principles introduced in the pre-service teacher training course.

This is an integral part of an overall program designed to build the quality of the Sunday Schools of the Church. We urge all Sunday School superintendents, both stake and ward, to accept the challenge, that we might move to greater heights in the Sunday School program.

—Royden G. Derrick,
Asst. General Superintendent.

COMING EVENTS

December 21, 1969
Christmas Worship Service

Answers to Your Questions

Requests for Church Equipment, Repairs, etc.

Q. In making a request for Church participation in purchasing equipment, furnishings, repairs, and replacements, to which department of the Church is the request sent?

A. The Building Operations and Maintenance Department, under the direction of the Presiding Bishopric, has been assigned all responsibility for existing Church buildings. All inquiries and requests for equipment, furnishings, repairs, and replacements should be made through the bishop of the ward or the stake president, and directed to Church Building Operations

and Maintenance Department, 47 East South Temple, Salt Lake City, Utah 84111.

Layout Plans for Libraries

Q. Are layout plans for libraries available to the wards?

A. Yes, the Building Operations and Maintenance Department (address above) has drawings available which show how to convert a classroom into a library, indicating the location of the files, shelves, and other equipment. A similar drawing for new construction is also available.

Available Equipment for Libraries

Q. What equipment for meeting-house libraries can currently be

purchased with Church participation?

A. Some of the items which may be obtained are:
manual typewriter with 15-inch carriage
overhead projector
four-track mono-tape recorder with 7-inch reel capacity and speeds of 1½, 3¾, 7½
movie projector and screen
record player
combination filmstrip and slide projector
opaque or view-glass projector
duplication machine
cabinets
drymount press (one for each stake).
—The General Superintendency.

Memorized Recitations

for January 4, 1970

The following scriptures should be memorized by students in Courses 15 and 19, respectively, and each recited in unison by its corresponding class during Sunday School worship service on January 4, 1970.

COURSE 15:

(As we obey and respect the discipline of our earthly fathers, so ought we to accept even more willingly the commandments and corrections of our Heavenly Father, which lead us to eternal life.)

“Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in

subjection unto the Father of spirits, and live?” —Hebrews 12:9.

COURSE 19:

(Our righteous desires will be granted through faith and earnest prayer.)

“And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.”
—3 Nephi 18:20.

THE TRIAL OF JESUS (Concluded from page 407.)

BIBLIOGRAPHY

Matthew 26:47 through 27:37; Mark 14:43 through 15:26; Luke 22:40 through 23:38; John 18:3 through 19:22; Deuteronomy 13 and 18:20.

Inspired Version of the Holy Scriptures; Herald Publishing House, Independence, Mo., 1967; Matthew 26:44 through 27:42; Mark 14:18 through 15:31; Luke 22:47 through 23:39; John 18:3 through 19:22.

Clark, J. Reuben, Jr., *Our Lord of the Gospels*; Deseret Book Company, Salt Lake City, Utah, 1957; pages 414-431.

Greenleaf, Simon, *Testimony of the Evangelists and A Review of the Trial of Jesus*; James Cockcroft and Com-

pany, New York, N.Y., 1874, pages 551-613.

McRuer, James C., *The Trial of Jesus*; Clarke, Irwin and Company, Ltd., Toronto, 1964.

Radin, Max, *The Trial of Jesus of Nazareth*; University of Chicago Press, Chicago, Ill., 1931; pages 156-258. (Relying primarily on the account in Mark, this author suggests that the Sanhedrin convicted Jesus of false prophecy and that Pilate confirmed the sentence almost routinely without any Roman trial because he could not afford to offend the powerful Jewish leaders. *Id.* at pages 168, 172, 204, 248.)

Talmage, James E., *Jesus the Christ*; Deseret Book Company, Salt Lake City, Utah, 1949; pages 621-651.

Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of January



HYMN: "God of Our Fathers, Known of Old"; author, Rudyard Kipling; composer, LeRoy J. Robertson; *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 77.

In the year 1897 a great celebration was held in London commemorating the sixtieth anniversary of Queen Victoria's reign. Every major country was represented by important personages, and the final event was a huge naval and military parade.

Rudyard Kipling, the most significant man of English letters of the period, was asked by the *London Times* to write something of suitable stature for the occasion. He was for some time at a loss as to how to proceed, but upon viewing the show of military strength and all the pomp attendant upon that aspect of his times, the phrase "lest we forget" flashed into his mind with great impact. Shortly thereafter the famous poem "Recessional," the text of this month's hymn, was completed. It has been a sobering admonition to reflection upon the values of life ever since.

The English composer Reginald deKoven made perhaps the most widely used musical setting for these words, a choral piece which enjoyed considerable popularity for many years. However, of the two hymn settings in our book, the one by Dr. Robertson seems perhaps the more thoughtful. Note that the slow, stately rhythm, almost pulsating in its insistence, seems to be ideal for the mood of solemn, sober consideration indicated by the text. And the eloquent text—literally, the body of the hymn around

which the musical framework is established—however significant it must have seemed to Kipling before the turn of the century, is infinitely more in need of consideration in our day, when affluence, with its corollary evils, is much in evidence. It seems to be a truism that men feel much less need for religion in times of plenty, and the vaunted power of nation against nation is to be seen everywhere today.

Kipling shakes a warning finger at us when he reminds us that we hold dominion over island and country ("palm and pine") at the will of the "God of our Fathers," and implies that all could be changed in the twinkling of an eye if He were to decide it so.

In a recent article of this series, mention was made of the fact that too few of us really think sufficiently of the words of the hymns we sing. How important it is to point out the words and phrases even in the most familiar hymns, whose meaning may be overlooked or difficult for some to understand. The great poets stimulate our thinking; their ideas require thoughtful consideration in order that they may be fully comprehended. The less gifted say the obvious, but how much greater is the ultimate enjoyment of the more profound thought, just as the more scholarly piece of music or the more carefully conceived painting is of more lasting value than is the trivial, conceived only for its immediate appeal. A fine piece of music, set to a significant text, "wears" better and stimulates desired responses much more than

does one which offers no challenge upon the first reading.

As an impetus to the hymn for this month, it is recommended that the conductor or some gifted reader of the congregation read the poem aloud as the members of the congregation follow in the hymnbooks. It is well known that learning is accelerated in this fashion, and the meaning of the ideas will be made more clear thereby.

The music itself is not difficult; the voice-leading is beautifully done; and the stately, thoughtful character of the hymn is self-evident. There are a few minor rhythmic problems: in measure eight the singers are not likely to want to release the dotted half-note in time to sing the following quarter-note in tempo, since at this point the note values differ from the beginning. Also the final phrase will require some attention to be sure the word "we" is maintained for three beats. Conduct the hymn in a dignified, somewhat broad style, with no extraneous movements, and make sure the text is *always* paramount in your thinking.

A final word: many of the hymns-of-the-month can and should be mastered before the month is over. Let us then spend part of the rehearsal toward the end of the month reviewing some of the recent hymns. We will be gratified to find that these hymns soon come to occupy a significant place in the musical repertoire of the congregation.

—Ralph Woodward.

Junior Sunday School Hymn for the Month of January

HYMN: Choose and Review.

January, 1970! The New Year lies ahead. The spirit of Christmas has renewed and refreshed our hearts and it is time for assessing past experiences in Junior Sunday School music and for making wholesome, positive resolutions for the coming year. In this spirit we look forward to the weekly instruction of these children of our Heavenly Father whose spirits are recently come from his presence—still pliable, teachable, in love and truth.

Am I honest with myself and with the Lord in this calling? Am I responding to his call for my help with the same quality and diligence I desire when I call for his help? The following questions may help me judge my response:

1. *Do I continually practice and study to perfect my musical skills and understanding, seeking help in using my singing voice more beautifully, in playing the piano and organ more expressively, in directing more effectively?*

2. *Do I continually observe and study to perfect my understanding of children, both spiritual and psychological, striving to gain their confidence and to communicate effectively in music, speech, and manner?*

3. *Do I faithfully implement the program of The Church of Jesus Christ of Latter-day Saints as outlined in the Sunday School Handbook, the guidebooks, the films, the general conference instructions, and the monthly recommendations in The Instructor?*

4. *Do I pray always for my Heavenly Father's inspiration and blessing in my advance preparations?*

5. *Do I pray specifically before each Sunday's meeting with the children and my co-workers to overcome personal willfulness and fear so that I may be an instrument in the Lord's hands?*

6. *Do I build a partnership of love and respect with my organist or chorister teammate, practicing all presentations thoroughly long before we ever present them in Junior Sunday School?*

7. *Do I arrange my affairs to be there—prepared—each Sunday? In the rare instances when I must be absent, do I personally prepare a substitute with the prior approval of the Junior Sunday School coordinator?*

8. *Do I seek reactions and suggestions from the coordinator, the superintendent, the accompanist or chorister, the stake Sunday*

School music director, the children and their parents?

9. *Do I attend stake leadership meetings whenever invited, monthly ward faculty meetings, weekly prayer meetings, and any special meetings?*

In 1970 let us see that the children are properly welcomed each Sunday into an orderly, friendly Sunday School atmosphere. Here are the conditions that create this setting in a Junior Sunday School:

1. Devotional prelude music is played for five minutes before the worship service begins.

2. If a welcoming song of a lighter nature is used, it is immediately followed by a quiet prayer song. Most of these opening songs are repeated each Sunday for one month so they become very familiar to all.

3. The sacramental hymn is, without exception, one that makes specific reference to the emblems of the sacrament or to Jesus' atonement, and is repeated each Sunday for one month so that by the end of the month all children can sing the entire hymn.

4. The use of music to enrich the inspirational presentations is encouraged, chorister and accom-

January Sacrament Gems

SENIOR SUNDAY SCHOOL

"This is my work and my glory
—to bring to the immortality
and eternal life of man."¹

JUNIOR SUNDAY SCHOOL

"Thou shalt love thy neighbour
as thyself."²

¹Moses 1:39.
²Matthew 22:39.

Organ Music To Accompany January Sacrament Gems

Darwin K. Wolford



panist offering their assistance to the classroom teacher in the weeks of preparation before the presentation.

5. The hymn-practice period is used to teach the outlined hymn-of-the-month, systematically and in depth, using activities to sensitize the children to the meaning of the words and to the patterns of rhythm, pitch, and harmony peculiar to each song. **THIS IS A TEACHING TIME, NOT MERELY A SONG-SINGING TIME.**

6. The chorister and accompanist visit the Course 3 classroom regularly to bring appropriate portions of the song-practice period to the children and to help the teacher with music enrichment for that Sunday's lesson.

7. Other classes are visited to give help with music related to their lessons or music needed for forthcoming inspirational presentations.

8. When Junior Sunday School reassembles after classes, the chorister and accompanist are prepared with suitable closing music and a song or two which will quiet the children and send them home with

a strong desire to return again next Sunday.

9. The chorister and accompanist meet regularly with the coordinator (the minutes after dismissal provide an excellent time) to seek her reactions and suggestions and to review and evaluate the day's activities.

The above guidelines assure a year rich in joy and accomplishment, fulfilling the law upon which the Lord's blessings are predicated in this wonderful calling.

Junior Sunday School musicians are encouraged to be alert to the music the children have been learning in Primary (see *The Instructor*, July, 1969). In January, for example, we might ask the children to share with us the two songs learned during November in Primary: "Family Night" and "Family Prayer." (These songs are from the new children's songbook of the Church, *Sing With Me*, released in October, 1969, to replace *The Children Sing*.) If they know them, the children will enjoy singing these songs for you—but first ascertain from your ward Primary that they were indeed taught.

Learn the songs yourself so that you can assist if the children falter.

The Primary hymn of the year 1969-70 is "Hear Thou Our Hymn, O Lord," No. 96 in the adult hymnal. The children should be able to sing this very well by January. They would enjoy having you show them how to play this melody on their conduit bells (see *The Instructor*, May, 1969) or on the piano. Using the scale tones for the key of C, the four phrases of this hymn melody are quite easy to learn:

In 4's:

(e	a	g	f	g	e
3	6	5	4	5	3 - -

Hear thou our hymn, O Lord,

g	c	b	a	a	g)
5	8	7	6	6	5 - -

With thank-ful hearts we pray.

(g	a	b	c	g	f	g	e
5	6	7	8	5	4	5	3

Help us thy will to fol - low now,

a	g	c	e	d	c)
6	5	1	3	2	1 - -

And walk the nar-row way.

—D. Evan Davis.

PRIORITIES (Concluded from page 410.)

Mrs. Burton looked puzzled. "Why, what do you mean?"

"Fred says he loves to come here because you have a singing house. I begin to see what he means."

"What a wonderful compliment!" Mrs. Burton's face flushed. "But of course my house doesn't compare with yours. Everyone says you have the loveliest house in town."

"But it isn't a singing house," I objected. ". . . Tell me how you came to have one."

"Well," smiled Mrs. Burton, "if you really want to know. You see, John doesn't make much. I don't think he ever will. He isn't that type. We have to cut somewhere, and we decided on nonessentials. I am not a very strong person and when Jerry came we decided Annie was an essential if the children were to have a cheerful mother. Then there are books, magazines, and music. . . . These are things the children can keep inside. They can't be touched by

fire or reverse so we decided they were essentials. Of course good wholesome food is another essential. . . . The children's clothes are very simple. . . . But when all these things are paid for, there doesn't seem to be much left for rugs and furniture. . . . We don't go into debt if we can avoid it. . . . [However] we are happy," she concluded.

"I see," I said thoughtfully. I looked over at Jerry and Fred in the corner. They had manufactured a train out of match boxes and were loading it with wheat. They were scattering it a good deal, but wheat is clean and wholesome.

I went home. My oriental rugs looked faded. I snapped my curtains to the top of the windows, but the light was subdued as it came through the silken draperies. . . . [My house] was not a singing house. I determined to make it sing.

Library File Reference: GOSPEL LIVING.

"And When Thou Art Converted, Strengthen Thy Brethren"



by Owen C. Bennion*

What did the Savior mean when he uttered these words to Peter: "When thou art converted, strengthen thy brethren"? (Luke 22:32.)

Was it not Peter, testifying through divine inspiration, who had said, "Thou art the Christ, the Son of the living God"? (Matthew 16:16.) Had Peter not stood firm when others fell away, declaring with apostolic certainty, "We believe and are sure that thou art that Christ, the Son of the living God"? (John 6:69.)¹ Although Peter bore this testimony, his lack of *true conversion* was evident when, in trial, he denied his Master. Later, with the coming of the day of Pentecost, Peter was changed—born again—a new creature in Christ.

Is there a lesson in the lives of such men as Peter? or the Nephites, Alma and Ammon, who also manifested a "mighty change"? Can this lesson transfer to the lives of modern gospel teachers? Let us see if we can discover how the power of God can change mere men into inspiring teachers.

A Mighty Change

Peter was weak in trial. Alma the younger and the sons of Mosiah were a great detriment to the Church and a cause of anguish to their parents. And yet, when converted, Peter, Alma, and Ammon became valiant ministers of the gospel, teaching with the power and authority of God. Some hint of what happened to change them may be seen in the question Alma asked members of the church:

... Have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts? (Alma 5:14.)

Perhaps we all recognize that Alma was referring to receiving the Holy Ghost. But do we make the assumption that this is something that happens automatically when we receive the laying on of hands after baptism? Ask yourself: Have I experienced a mighty change in my heart? Have I truly become a new creature in Christ? Have I been so profoundly affected by the Spirit that my desire for the things of the world has been supplanted by a desire for the welfare of my brethren?

Enos, feeling that he needed the confirmation of the Spirit, wrestled with the Lord in mighty prayer until the Lord blessed him; and Enos was born of the Spirit. Then he relates how "I began to feel a desire for the welfare of my brethren, the Nephites." (See Enos 1-9.)

Ammon and his brethren "had searched the scriptures diligently, that they might know the word of God. But this is not all; they had given themselves to much prayer and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and

*Owen Cannon Bennion is an instructor in Education at Brigham Young University, where he received his B.S. in 1955. Later he took an M.S. at the University of Utah and attended the University of Mississippi. From 1942-1944 he filled a mission to the North Central States; he has also served as a bishop of the Orem 22nd Ward, and is now a high councillor in West Sharon (Utah) Stake. His wife is Lenore Wood; the couple have ten children.

¹See also Bruce R. McConkie, *Mormon Doctrine*; Bookcraft, Inc., Salt Lake City, Utah, 1958; "Conversion," pages 150, 151.

authority of God." (Alma 17:2, 3.) They had been converted and had become ministers of the Spirit. Peter, from his conversion, declared the gospel with courage and great power. Teachers in the Church today can have this same power to teach by the Spirit. The Lord has said to the Latter-day Saints:

... Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken. (Doctrine and Covenants 43:15, 16.)

A Procedure for Conversion

In Mormon's epistle to Moroni we have a concise statement of how each of us, step by step, may undergo the "mighty change" to which Alma alludes: "[1] . . . Repentance is unto them that are under condemnation and under the curse of a broken law. [2] And the first fruits of repentance is baptism; [3] and baptism cometh by faith unto the fulfilling the commandments; [4] and the fulfilling the commandments bringeth remission of sins; [5] and the remission of sins bringeth meekness, and lowliness of heart; [6] and because of meekness and lowliness of heart cometh the visitation of the Holy Ghost, [7] which Comforter filleth with hope and perfect love. . . ." (Moroni 8:24-26.)

[8] The angel of the Lord also tells us that we must yield ourselves to the "enticings of the Holy Spirit" to become saints "through the atonement of Christ the Lord." (Mosiah 3:19.) This additional step suggests the need to become perfected.

The Power to Convince Others

The lesson to be learned is simple: Peter and the others became ministers of the Spirit only after they had been born of the Spirit; and we must be born of the Spirit to teach with the Spirit. Is this important? Hear the word of the Lord:

... And if ye receive not the Spirit ye shall not teach. (Doctrine and Covenants 42:14.)

Seek not to declare my word, but first seek to obtain my word [this implies conversion], and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power

of God unto the convincing of men. (Doctrine and Covenants 11:21.)

We Can Have This Power

There are those who would say that the experiences of Peter, Alma, and Ammon are reserved for a few choice souls. We may not experience the same dramatic changes as they, but God desires that we should come unto him with broken hearts and contrite spirits. And he has promised that if we do, we will be visited by the Holy Ghost, "even as the Lamanites, [who] because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost. . . ." (3 Nephi 9:20.)

For the sake of emphasis, consider the experience of an instructor in a Book of Mormon class in the BYU Lamanite Program. One day after teaching a lesson on the visit of Christ to the seed of Lehi, he felt prompted to say that God the Father must surely love and hold precious the Lamanites, because he took the trouble to come and introduce his Son to them. After class a lovely, shy Lamanite girl came quietly to the front of the room and asked if the instructor had time to talk with her. She told him of her adoption as a small child by a fine Latter-day Saint family, of her drunken parents who did not want her, and how all her life she had been ashamed to be an Indian. And then she said something that brought tears of gratitude and humility to the instructor's eyes. She said, "Since joining your class I have become proud to be an Indian. I want to prepare myself to go on a mission to my people. I want to help them." By the Spirit she had been "restored unto the knowledge of . . . [her] fathers," as Nephi had prophesied centuries ago:

And then shall the remnant of our seed know concerning us . . . they shall be restored unto the knowledge of their fathers . . . and their scales of darkness shall begin to fall from their eyes. . . . (2 Nephi 30:4-6.)

Humble and simple teachers though we may be, we can be vessels of the Spirit. The quiet and unassuming teacher of the Sunday School, Primary, MIA, Relief Society, quorum, or family home evening can also convey the gospel message through the power of the Spirit, even as God's servants of old.

Library File Reference: CONVERSIONS AND CONVERTS.

COMPASSION

by Ira J. Markham



*If I can stop one heart from breaking,
I shall not live in vain,
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Onto his nest again,
I shall not live in vain.¹*

—Emily Dickinson.

In a small community it is much easier to show compassion than in a large city. When you know everyone in the community, you have an opportunity to become involved. You share the joys of your friends and neighbors, as well as their hardships and sorrows.

The typical city dweller usually finds it easier to live his own life than to become involved in the lives of others. In a city there are so many people with so many problems, where would you begin to help? And where would you end if you tried to share in the lives of others? Would someone try to take advantage of you if you became involved?

Such thoughts create an atmosphere of restraint and caution in many, which causes them to withdraw and try to limit any natural feelings of compassion. Thus, they often become completely indifferent to the needs of others and center in themselves. In time, many become hard and cynical.

(For Course 7, lesson of November 23, "Love One Another"; for Course 11, lesson of December 14, "Joseph, the Forgiving Brother"; for Course 13, lesson of January 11, "The Sermon on the Mount"; for Course 23, lesson of January 18, "Service to God and Man"; for Course 27, lesson of February 22, "Revenge and Retaliation"; for Course 29, lesson of January 4, "The Trial and Crucifixion of Jesus"; to support family home evening lesson 18; and of general interest.)

For a Latter-day Saint an effective cure for such feelings is activity in the Church. In a large city your fellow ward members form a community of persons with whom you can feel empathy. With fellow Church members you can express the deep natural feelings of sympathy and tenderness. Gradually the "circle of compassion" may grow to include others who need attention and help. Then experiences multiply, and involvement gives you a feeling of individual worth.

The greatest example of compassion the world has known is that of Christ. As he hung on the cross, he uttered the words: "Father, forgive them; for they know not what they do." (Luke 23: 34.)

Compassion can be developed. The prerequisites are faith, love, and empathy. But compassion can fill our hearts because of unusual experiences and circumstances. The prophet Enos began to develop compassion for the Lamanites through a deep reli-

¹"If I Can Stop One Heart from Breaking," by Emily Dickinson in *Masterpieces of Religious Verse*, edited by James Dalton Morrison; Harper and Brothers Publishers, New York, N.Y., 1948; page 418.

gious experience. One day while out hunting he began to think seriously about life and decided to pray:

And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens. (Enos 4.)

After receiving a witness of the Spirit that his sins were forgiven, Enos had a change of heart toward the Lamanites:

And after I, Enos, had heard these words, my faith began to be unshaken in the Lord; and I prayed unto him with many long strugglings for my brethren; the Lamanites. (Enos 11.)

It is difficult for some people to elicit compassion from others. A beautiful little poem by Edwin Markham shows how to approach such people:

*He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had a wit to win—
We drew a circle that took him in.²*

There are times when members of The Church of Jesus Christ of Latter-day Saints reach great heights of spiritual insight and strength.

One family must have carried in their hearts for many months a prayer such as this one, after their daughter had been killed in an automobile accident—a head-on collision caused by a young man under the influence of alcohol who was driving the approaching car.

PRAYER IN AFFLICTION

*Keep me from bitterness. It is so easy
To nurse sharp bitter thoughts each dull dark hour.
Against self-pity, God, defend me
With thy deep mercy and thy gentle power
And out of all this hurt and pain and heartbreak
Help me to harvest a new sympathy
For suffering human kind.
A wiser pity for those who lift a heavier cross
Than mine.³*

—Violet Alleyn Storey.

In a letter submitted for publication to their local newspaper shortly after the accident, this family wrote:

The untimely death of dear Bonnie this last week has brought grief to many of us, and as her family we are writing this letter to thank you for all the kindness and love shown us at this time.

When someone her age is taken in such a tragic way, feelings of great sorrow and love are displayed. But in our grief it has also been brought to our attention that feelings of ill will have been displayed toward . . . [driver of other car], also involved in the same accident. Young people, let us remember we profess to be a Christian nation, and by Christian we mean Christlike. This does not mean only on Sundays but every day and every moment of our lives. Compassion and showing love will form young people's good characters into great characters, and this is an attribute we should all seek.

This young man with a scarred face will have a constant reminder of this tragedy, and time will not be a healer in this case because each time he looks at himself in the mirror this will be brought vividly to his attention.

You are the only healers that this boy has left in life, and if you don't show compassion and love you will be the instruments that might scar his very soul. It is with your help that this youth can accept his place in society and use this tragedy as a stepping stone to become great and a useful member of society.

We do appreciate the great love you have in your hearts for Bonnie, and please use this love and the love Bonnie had for you to help this young man. Bonnie loved life and the wonderful . . . high school, and if she were here I am sure that she would visit this young man and assure him that she was his friend. Do not carry any animosity in your hearts, for this is a tool for tearing down, where love is a tool for building goodwill among all men. For Bonnie's sake be kind and love one another, and I'm sure wherever she is she will smile. Again thank you to the student body and wonderful faculty. . . ."

Library File Reference: FORGIVENESS.

²"Outwitted," by Edwin Markham; *Masterpieces of Religious Verse*, page 402.

³"Prayer in Affliction," by Violet Alleyn Storey; *Masterpieces of Religious Verse*, page 436.

CHILDREN are attracted to babies and babies are attracted to children. The three-year-old is an expert on the world of baby feelings because the world of being and feeling like a baby is very close to him in time.

The Course 3 lessons for January deal with babies. Although you may *know* more than a three-year-old about babies, you are not as close to the *feelings* of a baby. Because of this you will have greater success if you allow the children to discover the lesson concepts for themselves through feelings and experiences.

In providing these experiences you must select

media that are part of their environment. A pillow is a familiar object whose value they know—it is soft, good to sleep on, etc.—but they may still feel no relationship to a pair of pliers.

Our Baby

The feeling that you want to help the children develop with the first and second lessons of this unit is that babies are a special gift from our Heavenly Father. He sent them to us so that we could help them grow. These lessons lend themselves to the use of concrete items taken from a baby's world—clothing, feeding utensils, toys, etc. For comparison

Babies Are a Special Gift



Art by Sherry Thompson

and evaluation later, include with this collection a number of articles used only by adults. A large doll is better than a real baby for demonstration purposes. A doll allows the physical involvement of the children.

As you begin, place the doll in the hands of the youngsters. Let them handle it, talk about it, and invite them to give it a name. Next, place the little guest on a pillow and tuck her in with a blanket. Ask, "What do we do when our baby is sleeping?" The children will eagerly respond in showing what they do when the baby is asleep. Next give out a baby article to each child and ask each to name the item that he has. Now encourage the child to show the class how the baby would use the item. Let him take the doll and demonstrate, if needed. Remember, the children are experts on baby feelings. All they need from you is your love, encouragement, and direction so that they can feel secure in expressing themselves freely. Three-year-olds will be excited about dressing and feeding the doll with the special items you have provided.

Other People's Babies

As an additional activity and a behavioral evaluation, compare the baby items to the adult effects that you have gathered. For instance, a father's shoe could be shown. Ask questions such as: Is this a baby's shoe? Will it fit on the baby's foot? Try it and see. Whose shoe is it? How do you know? etc. You could do the same thing with a man's shirt, a glove, a large mug or glass, etc.

As you talk about other people's babies, spread out 20 or 30 pictures relating to babies. (Spread them on the floor if the table is not large enough.) Have each child select a picture he likes and tell about it. You may ask: Do other people's babies have names? Do they walk? Do they talk? Where do they live? Do other people's babies come to Sunday School? Who brings them?

Baby Animals

The last two lessons in January deal with baby animals and finally with Jesus when he was a little

child. Most children will take to baby animals with much the same readiness that a duck takes to water.

Ask such questions as: What kinds of food do pets eat? Do they wear clothes like babies? Do they sleep in baby beds? Why not? Also ask if other people love pets and if our Heavenly Father loves pets? You will want to bring out the point that baby animals, like baby children, need help and love in order to grow. As in the previous two lessons, encourage the children to express their feelings and values about the animals that you have provided.

If you use the story about Noah's Ark in this lesson, you could present it with a little realism, using a small collection of plastic animals and a shoe box or milk carton. Cut a door in the side of the carton so that it bends down to form a gangplank. Tell about the animals and the ark. Allow the children to take turns placing animals in the ark. Our Heavenly Father loved these animals and had Noah put them in the ark to keep them safe from the great flood that was coming.

The challenge of being successful in allowing young children to learn through their system of values and feelings is closely tied to the teacher. The teacher must make the lesson her own. She must mentally search through her own life experiences, through books and magazines—everywhere—to get ideas. She must relate her search to the needs and feelings of the children. As she does this, her heart is drawn out in prayer to God and then "a marvelous work" will begin to take place. With the help of God she can literally "create" the presentation aids and helps needed. Such an approach becomes a masterpiece of unity between the program from God, the creative adaptation by the teacher, and the successful interpretation into daily life by the children.¹

The lesson on the Baby Jesus offers such a challenge. Christmas will have just passed and the teacher should find a special unity with God as she teaches this lesson.

¹See Paul H. Dunn, *The Ten Most Wanted Men*; Bookcraft, Salt Lake City, Utah, 1967; page 19.
Library File Reference: TEACHERS AND TEACHING—CHILD STUDENTS.

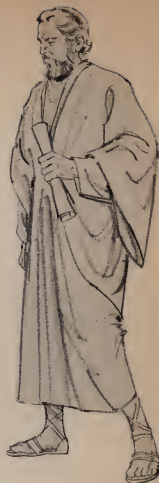
When we compare the summary of gospel truths in the Articles of Faith with the inspired writings of Paul, we might be led to ask: Were the prophets of two dispensations . . .



JOSEPH SMITH

CO-AUTHORS OF THE ARTICLES OF FAITH?

Art by Jerry Harston.



APOSTLE PAUL

*by John W. Welch**

Contrary to general opinion, many of the Articles of Faith were written long before the Wentworth Letter was signed and sent by Joseph Smith in 1842. In fact, they were written before Joseph Smith was even born. Although they were not arranged succinctly in 13 ordered points, the Articles of Faith were already contained either directly or indirectly in the letters of the Apostle Paul. Joseph Smith's genius shines in his ability to isolate and condense the vital elements of the gospel from Paul's writings, which have been called "hard to be understood" since the days of Peter. (2 Peter 3:16.)

The remarkable correlation between the Articles of Faith and the writings of Paul is consistent with the type of divine commission each had received. Joseph Smith was called to restore the gospel. His task was to teach and emphasize each eternal principle of the gospel as it had been taught and emphasized in the early Apostolic Church. The Apostle Paul had also been called to teach the gospel, particularly to the gentiles. His knowledge of celestial beings and his conversion to the truth came through an appearance of Jesus Christ to him, in much the same way as Christ appeared to Joseph Smith in 1820. In the light of the similar experiences and responsibilities of these two inspired men, it is not

surprising that their fundamental beliefs and values should be almost identical.

Appropriately Paul's name appears in the last Article of Faith almost as a signature of co-authorship. The Thirteenth Article of Faith reads:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

The "admonition of Paul" referred to here is found in 1 Corinthians 13:7: "[Love] beareth all things, believeth all things, hopeth all things, endureth all things." The similarity is immediately striking. The last sentence in this article of faith comes from another admonition of Paul:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. (Philippians 4:8.)

*John W. Welch is a graduate of Brigham Young University, where he at present teaches philosophy. He served in the South German Mission from 1966-1968 and has worked with the Church Information Service. His wife is Norma Jean Sutton and they live in BYU 30th Ward, BYU Fourth Stake, where the author teaches Sunday School.

(For Course 17, lessons of November 2 and January 25, "The Nature and Mission of a Prophet"; and "The Christian Church"; for Course 19, lesson of December 14, "Truth"; for Course 27, lesson of January 25, "Knowledge Beyond Price"; for Course 28, lessons of November 30 and February 15, "The Primitive Church" and "Paul as an Apostle and Witness"; and of general interest.)

This article does not consider Paul's Christology, nor his so-called doctrine of salvation by grace, nor his "disdain of women"—all of which have made the message of the Missionary Apostle exceptionally controversial. Rather, this article attempts to find the basic principles of the gospel in the writings of Paul. We should be aware of Paul's profound impact upon Mormon ideology, as we are of his influence upon protestant fundamentalism.

The Epistle to the Hebrews is included in the collection of Pauline letters for the following reason: although it may well have been written by another per-

son, it bears the name of Paul and was probably endorsed by him. Speeches of the Presidents of the United States, although not written by the President himself, are still referred to as Nixon's speeches or Johnson's speeches, etc. Who such a co-writer might have been in the case of Paul is a matter of interesting speculation. Clement of Alexandria held that Paul had written the Epistle in Hebrew and Luke had translated it into Greek. In any event, on the Chester Beatty papyri (a second-century New Testament canon) Hebrews is placed second among the letters of Paul, between Romans and 1 Corinthians.

First Article of Faith: the Godhead

The first of the Articles of Faith also corresponds directly to a passage in Paul. The First Article of Faith reads:

We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

That Paul also believed in the same concept of the Godhead as Joseph Smith is clearly demonstrated in 2 Corinthians, where Paul not only distinguishes each of the three members of the Godhead but mentions one of the specific functions of each:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. (2 Corinthians 13:14.)

Fourth Article of Faith: First Principles and Ordinances

The Fourth Article of Faith outlines the first principles and ordinances of the gospel, which we usually consider unique to Mormonism.

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

But in pleading with the early converts to the church, Paul begins speaking of "the first principles of the oracles of God." (Hebrews 5:12.) After telling the members to leave the milk diet of the first principles and go on to a diet of meat and maturity, Paul enumerates what he considers these first principles to be:

... The foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and laying on of hands, and of resur-

rection of the dead, and of eternal judgment. (Hebrews 6:1, 2.)

Here again, the first principles of the gospel are represented word for word in almost exactly the same way by both Joseph Smith and Paul.

The Fifth Article of Faith: Authority

Basic to the functioning of the true gospel of Christ is the priesthood. The modern interpretation of the priesthood ordination is expressed in the Fifth Article of Faith:

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

Does this interpretation correspond with the doctrines of the early church? It certainly does. Paul, who had converted Timothy on his second missionary journey, reminds Timothy of the priesthood which he holds and reviews to him how it was that he had received it:

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. (1 Timothy 4:14.)

Each element of a proper priesthood ordination is included in the steps described by both Joseph Smith and Paul. After all, who should know more about the true lines of authority in the priesthood than two men who had received it by the proper authority and under the proper hands?

Sixth Article of Faith: Priesthood Offices

The priesthood is organized. Each specific office and authority has its respective place and its given

(Continued on following page.)

responsibilities. Paul knew this, for he had spent many years observing and studying the apostles and the priesthood bearers in action before becoming himself a great leader in the church. In a letter to one of his favorite branches, Ephesus, Paul describes the church as a great unity, but as having many parts. Each priesthood office is an important part of the whole, and one scripture includes the following:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. (Ephesians 4:11.)

The Revised Standard version renders the same passage thus: "For his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers. . . ."

Compare that verse with the Sixth Article of Faith:

We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

The unity and harmony is obvious. This is one case where the whole is greater than the sum of its parts.

Seventh Article of Faith: Gifts of the Spirit

Another case involves the gifts of the Spirit. It takes a man who has experienced the individual miracles of the Spirit to appreciate and believe in the immensity of the Spirit itself. In the Seventh Article of Faith, Joseph Smith mentions six such gifts of the Spirit:

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

Paul also lists some of the gifts of the Spirit. His list contains nine such gifts, four of which are specifically included in those mentioned by Joseph Smith:

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. (1 Corinthians 12:8-10.)

The Revised Standard version perhaps makes this a little clearer by rendering it: "For to one is given by the Spirit the utterance of wisdom; to another the utterance of knowledge. . . ." etc.

The gifts of healing, prophecy, tongues and the

interpretation of tongues are mentioned by both Joseph Smith and Paul. The other two gifts which are included by Joseph Smith—the gifts of visions and of revelation—are both closely related to the remaining gifts which Paul does mention, namely, the gifts of wisdom, knowledge, and faith.

Twelfth Article of Faith: Obedience to Law

Consider now the Twelfth Article of Faith. The question of civil disobedience was as important to the early Christians as it is today, and like the Mormons in Illinois, the early Christians chose to be subject to emperors and proconsuls, even to the point of death, rather than defy civil authorities. Paul admonishes the Romans to "let every soul be subject unto the higher powers" (Romans 13:1) and to "render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; and honour to whom honour." (Romans 13:7.)¹ The compatibility of this statement with the Twelfth Article of Faith is undeniable:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

REFERENCE TO OTHER ARTICLES

Thus far articles 1, 4, 5, 6, 7, 12, and 13 have been considered. Although the rest of the Articles of Faith do not appear verbatim in the letters of Paul, each of them can be found in indirect forms throughout the writings of the apostle. Of course, some things will be difficult to find; and stretching the scriptures to fit our pattern must be avoided. The phrases "Book of Mormon" and "upon this the American continent" will be hard to find in any first-century Greek text. But the underlying theories behind every gospel subject will be very convincingly present in the epistles of Paul.

Second Article of Faith: Punishment for Sin

The Second Article of Faith can be obtained by combining two Pauline verses. The Second Article of Faith reads:

We believe that men will be punished for their own sins, and not for Adam's transgression.

It thus contains two basic thoughts: first, man will reap what he sows; and second, man will not be punished for the fall of Adam. Both of these ideas are Pauline:

Be not deceived; God is not mocked: for what-

¹Peter too counsels the saints in the same way: "Honour the king." (1 Peter 2:17.)

ARTICLES
OF FAITH

REFERENCE
IN PAUL'S WRITINGS

1	2 Corinthians 13:14
2	Galatians 6:7; 1 Corinthians 15:21
3	Colossians 1:20; Hebrews 5:9
4	Hebrews 6:1-2
5	1 Timothy 4:14
6	Ephesians 4:11
7	1 Corinthians 12:8-12
8	2 Timothy 3:16; 2 Corinthians 13:1
9	1 Corinthians 2:10-11
10	Hebrews 12:22; and 1 Thessalonians 2:19; 3:13
11	Romans 2:14-16
12	Romans 13:1-7
13	1 Corinthians 13:7 with Philipians 4:8

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. (2 Timothy 3:16.)

"All scripture" includes all past, present, and future revelations which the Lord commanded to be written down. Certainly neither Paul nor any other prophet would attempt to put a ceiling on God by asserting that he could reveal no more to anyone else. A person who had received as many revelations as Paul would indeed have ample reason to believe and hope that communication with the Lord would also be available to the later saints. Thus the Ninth Article of Faith states:

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet

soever a man soweth, that shall he also reap. (Galatians 6:7.)

For as in Adam all die, even so in Christ shall all be made alive. (1 Corinthians 15:22.)

Third Article of Faith: Atonement and Obedience

The Third Article of Faith states that man may be made alive eternally through the atonement of Christ and by obedience to the laws of his gospel. Since this is the main theme of Paul's entire message, any number of verses could be selected to illustrate his belief in the redeeming powers of Christ and in the importance of obedience in our lives.

For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself . . . whether they be things in earth, or things in heaven. (Colossians 1:19, 20.)

And being made perfect, he became the author of eternal salvation unto all them that obey him. (Hebrews 5:9.)

Eighth Article of Faith: All Revelation Is Scripture

The Eighth Article of Faith states the Mormon belief in holy scriptures as the word of God. In his second letter to Timothy, Paul explicitly states this faith:

reveal many great and important things pertaining to the Kingdom of God.

Tenth Article of Faith: Gathering and Second Coming

The Tenth Article of Faith deals with the gathering of Israel in the latter days and with the glorious second coming of Jesus Christ. Both of these themes are dominant in many of Paul's letters. He talks of the House of Israel all through the 10th and 11th chapters of Romans and speaks of the New Jerusalem in Hebrews 12:22. 1 Thessalonians emphasizes repeatedly the second coming of the Lord. (2:19; 3:13; 4:16; 5:2.)

Eleventh Article of Faith: Freedom of Conscience

Finally, the Eleventh Article of Faith reserves to each individual the right to worship God according to the dictates of his own conscience. Paul recognized the futility of forcing someone to worship God. He also saw that each man's conscience, independent of formal laws, would direct him to works in God for which he could be judged. His words are perhaps more simply rendered in the Revised Standard version:

When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and

(Concluded on following page.)

their conflicting thoughts accuse or perhaps excuse them on that day when according to my Gospel God judges the secrets of men by Jesus Christ. (Romans 2:14-16.)

Therefore, "let them worship how, where, or what they may." The right to worship God is always a personal privilege.

Thus all 13 Articles of Faith have been brought into close correlation with passages in the letters of Paul. Eight passages were quoted almost

precisely from Paul, while others relate exactly in content. Their subject matter represents the major subjects in Paul's writings. The masterful job which Joseph Smith accomplished by condensing the teachings of Paul into one single page deeply reflects his inspiration and articulate faith in the gospel. Thus we have the Articles of Faith of the early Apostolic Church restored in the latter-day experiences of a modern prophet.

Library File Reference: ARTICLES OF FAITH.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson helps from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many center-spread pictures and flannelboard cutouts are available for 10¢ each from *The Instructor* office.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of gospel material.

Abbreviations on the chart are as follows:

Numbers indicate: Year—month—page.

Fbs—flannelboard story. Cs—centerspread.

Isbc—inside back cover. Osbc—outside back cover.

Conv—Convention Issue.

CR—Centennial Reprint.

Starred issues are not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER

Jan.	3	4	5	7	9	11	13	15	17	19	25	27	29
4	61-1-32 61-11-389* 62-1-Fbs* 62-9-297	65-4-145 63-5-208 68-1-Fbs	63-10-Isbc 64-7-Cs 65-9-354 66-4-158	56-6-Cs* 64-2-32 64-6-Fbs 66-3-112	66-1-2 67-5-193*	Review	67-2-Cs* 67-12-Cs	51-4-Cs* 67-2-88* 67-4-Fbs* 67-5-173* 68-11-436	62-7-240 63-2-11* 64-3-96 66-4-156 68-10-Quab* 68-11-450 69-1-14	55-1-30 65-2-44 65-5-167 65-12-488* 68-3-110 67-3-124	66-4-154 67-12-485 68-1-14, 18 68-9-350*	64-6-Cs 67-5-211* 68-4-Cs 68-6-238	64-3-Cs 65-4-Cs 66-7-Cs
11	61-7-234 66-6-Cover, 206	63-5-Cover, Fbs 63-6-226* 64-5-186 67-5-206* 67-12-476	60-10-354 66-1-32, 37	63-5-Fbs 63-9-Fbs 65-5-202 65-9-Cs 66-3-112 68-1-12	66-3-84 67-6-213 67-7-253*	57-3 to 57-3-Cs 62-1-Fbs* 64-11-426	66-5-177* 67-3-Cs 68-8-Cs*	67-3-108 67-12-466 68-9-344*	60-5-146* 63-6-189* 64-5-174 65-11-436 69-1-4	65-5-202, 308 66-3-112, 113 66-4-132 67-4-164* 67-5-206* 68-1-12	67-6-230 68-9-350*	68-4-Fbs 68-10-397*	60-4-Isbc 69-7-Cs
18	65-2-Cs 65-7-Fbs 66-8-309* 67-11-455 67-12-495 69-8-Fbs	65-5-202 66-6-243	61-6-188* 61-10-Cover* 62-9-Cover 66-2-73 68-3-Fbs*	64-5-184, 186, 204 64-6-Fbs 67-11-426 67-12-476	66-3-116 66-4-130, 141 66-5-164	57-9 to 57-12-Cs*	66-3-86 67-5-Isbc*	53-1-Cs* 58-3-Isbc*	64-4-132 64-9-334 65-1-Isbc 66-10-378* 68-12-Cs 69-1-Cs	65-1-1, 14 65-6-232 66-3-112 67-6-213 67-10-397* 68-3-112*	67-11-Quab 67-12-474 68-5-180*	Review	68-2-Cs 69-1-Cs
25	67-10-Fbs* 67-11-437*	65-8-Fbs 66-7-193*	59-11-380* 60-1-354 64-2-86 67-7-258*	64-5-204 64-8-Cs 64-10-Fbs 65-11-Fbs* 67-11-Fbs 67-12-462 68-2-67	64-2-Quab 66-3-94 101, 118	58-1 to 58-3-Cs*	60-12-Cs 63-11-Fbs 64-8-Cs 65-2-Fbs 66-4-141	51-8-Cs* 69-7-238	64-6-208 65-1-10 65-2-32 65-4-149 68-10-412* 69-3-73	65-1-10 65-5-32 68-4-149 68-9-310* 66-5-174* 66-11-450* 68-11-438	68-1-18 68-5-246 68-9-310* 69-8-Quab	68-8-302* 69-6-206	64-4-140 65-2-56

ANY TIME IS PRAYER TIME!

by Victor B. Cline

The clock is a token of passing time, a symbol of changing stages of the day and of our lives. In our prayer chart (see inside back cover) the clock is used to suggest to a child that prayer is appropriate any time and under any circumstances when he wishes to talk to his Heavenly Father. Following are some of the needs and desires that prompt us to pray:

1. *We Pray for Guidance.* This is a prayer seeking inspiration for making any of the multitude of personal decisions in life—decisions involving such apparently mundane things as accepting a social engagement, choosing a job, buying a home, problems in business or work. Before offering this prayer we must first do our homework, collect all the relevant data, weigh the evidence, use our own intelligence and initiative, and then ask for the confirmation of the Holy Spirit.

2. *We Pray to Communicate.* This type of prayer is a quiet talk with God. We may wish to open our hearts to him anywhere—on our way to work or school, while doing housework, or while pulling weeds in the garden. Our intimate conversation may be a sharing of ideas or pleasant feelings or an unburdening of sorrow or pain. It can cover as many things as life is about.

3. *We Pray in Urgent Need.* This prayer is not uttered often; it is usually preceded by a crisis when we desperately need the Lord's guidance, direction, and assistance, love and understanding. We approach God in complete humility and openness; our soul quakes; our heart is often filled with anguish or fear as we pray.

4. *We Pray for Forgiveness.* Such supplication follows a period of recognition and acute grief, usually over having offended someone or broken a commandment. There are tears of remorse, a sense of being conscience-stricken, and a hunger to make amends for what has occurred. We reach out to God for pardon and for the comforting spirit of the Lord to bridge the gap, to make things right again.

(Concluded on following page.)

(For Course 3, lesson of November 23, "Thank You Words and Thank You Deeds"; for Course 4, lessons of January 4 to 18, "Heavenly Father Wants Us to Talk to Him," "We Pray at Home," and "We Pray at Church"; for Course 7, lessons of January 4 to 25, "Why We Pray," "How to Pray," "When to Pray," and "Church Prayers"; and of general interest.)

Art by Dale Kilbourn.

5. *We Pray for Protection.* This prayer is offered before we take a trip; or before we send a loved one into the service, on a long journey, on a mission, away to school; or when the family is about to be separated for a period of time. It asks for protection from harm and accident as well as the intelligence to exercise good judgment and caution, and to take the necessary steps to insure safety.

6. *We Pray in Thankfulness.* We offer prayer in gratitude for blessings received, for the safe journey completed, for the sick child now well, for life itself. It reflects gratitude and appreciation and a recognition of the power of our Father in heaven in our lives.

7. *We Pray for a Loved One.* Anxiety is often felt by a parent for a child, by one spouse for the other, by a child for a parent—by anyone when a person he deeply loves and cares for is passing through a time of pain and suffering, or of alienation and falling away, or through any of the crises of life. At such times we pray out of concern.

8. *We Pray at Mealtimes.* These are the daily prayers that seek God's blessing on the food prepared for us. They praise the bounty of the earth and all those things which our Father in heaven has created for our nourishment and sustenance.

9. *We Pray as a Family.* This is that special

prayer which the family daily voices together. This prayer not only helps unite the family, it teaches children the form and attitude of prayer—the way to talk to their Father in heaven.

10. *We Pray in Charity.* This is the prayer uttered in behalf of someone else, not intimately connected with us, in his hour of need. Given freely, it represents the highest form of Christian love and concern for another person to whom we probably aren't related, or whom we may not even care for personally. This person may live on our block, in our city, or at some distant place. We may hardly know him, or we may not know him at all. But whoever he is, we know that he needs help and a blessing, and we give a prayer in his behalf.

11. *We Pray for Health.* This prayer is given during a time of accident or loss of health. It calls upon our Father in heaven to rebuke the illness, to assist in the healing process. It may be offered by the priesthood and accompanied by the anointing with oil. It always ends with, "Thy will be done."

12. *We Pray in Church.* This prayer is given by one person on behalf of the whole congregation or class thanking God for the privilege they have of meeting together to worship and learn of him, and asking him to enlighten the meeting with his Spirit.

Library File Reference: PRAYER.

FOR GUIDANCE

*Ask God for guidance when the way
Is all confused, and as you pray
Release to him the fret and care—
Believe that he will hear your prayer.*

*Ask God for guidance, then in trust
Turn to some task at hand and just
Be sure that he will show you how;
Thank him your prayer is answered now.*

*Ask God for guidance, then leave all
In his dear hands; he hears your call.
The tangled maze will yield as he
Works out your peace and harmony.*

*No need to question; let his will
Be your one prayer and then "Be still"
And know that you are being led,
In guidance you are comforted.*

—Della Adams Leitner.

A CHILD'S PRAYER

*Each morning as I waken to God's
sunshine,
I bow my head and ask him
reverently,
To stay close by me so I shall not
stumble;
And all day long, I know he walks
with me.
At evening time, when stories are
all over,
And sandman footsteps softly,
softly creep,
I kneel beside my mother's knee
at bedside,
And there I pray the Lord my
soul to keep.*

—Mabel Jones Gabbott.

ANY TIME IS PRAYER TIME!

This chart can help teachers communicate to children something of the nature of prayer and the idea that there are many different times and reasons for going to our Heavenly Father in prayer.

For Guidance. Heavenly Father, please help me decide whether to spend my money on a toy watch now or to keep it in my bank and buy a big storybook later on. I like to look at storybooks better than anything, but it's hard to wait so long.

To Communicate. Heavenly Father, I named my new puppy Rags. He played in the sprinkler with me today. It was fun. I'm glad I have a puppy.

For Help. Heavenly Father, I lost my shell today. Please help me to find it. It's the pink shell Grandma gave me.

For Forgiveness. Heavenly Father, I'm sorry I got mad and hit Chaddie. I love him and I wish I hadn't hurt him. Please forgive me, and I'll try to not lose my temper next time.

For Protection. Heavenly Father, bless us on our camping trip. We're thankful we can go on a vacation. Take care of Grandma and Grandpa while we're gone. Help us to be careful and not get in any accidents. Help our family to have fun and love each other.

In Thankfulness. Heavenly Father, today is a beautiful day. We're thankful for all the big yellow leaves that fall on the ground for us to run through and play in. We thank thee for putting us here on earth.



A CHILD PRAYS:



For a Loved One. Heavenly Father, please bless Mommy. She's gone to the hospital to have her back operated on. I tried to do everything she asked all day. Please make her well and bring her home soon.

At Mealtime. Our Father in heaven, we thank thee for this food. Bless it to keep us well and make us grow.

For the Family. Father in heaven, bless our family tonight. We're thankful for our good home and clothes and food. Help us to love each other. Help us to learn more about thee.

In Charity. Heavenly Father, today Daddy told me about some little children in India who don't have very much to eat. Please help them and their mommies and daddies to find some more food. I would like to send them some.

For Health. Heavenly Father, please help me not to be so sick. I promise to drink all my milk. If thou wilt, please make me well.

In Church. Our Heavenly Father, we are thankful we can come to Sunday School. Help us this day to learn how we can show our daddies and mommies we love them.



Art by Jerry Harston.

This morning I laid down a two-bladed timber ax and shuffled into a high-peaked cabin on a pine-fringed lake in Idaho's northern panhandle.

"As I have watched you swing that ax, I have been reminded of the experience of a business executive in the East," the cabin owner said. "It's a true story, too."

My cabin friend continued:

"The businessman was taut and tired from the pressures of his work. Worried about his condition, he sought his doctor.

"All right," said the physician, "if you will follow my prescription, I think you can get through this crisis. If you choose not to, I cannot assure a recovery. Your condition is serious."

"The harried businessman agreed to comply. Then the doctor ordered: 'Go to your cabin in the Maine woods for six weeks. Take only two pieces of equipment: an ax and a Bible.'"

"After the first two days, the businessman still fumed in contempt at his doctor's orders. On the third day, the nervous man began swinging his ax. He slept better that night. After swinging and reading and sleeping for over a month in the woods, he was a new man."

Louise Shaddock, who in 1969 received an honorary doctorate from the University of Idaho for her notable efforts in promoting her native state.

(For general use of Courses 11 and 17; for Course 19, lessons of November 23 and January 4, "Balance" and "Adventure"; for Course 25, lesson of January 11, "Rationalization"; to support family home evening lesson 17; and of general interest.)

DOCTOR'S ORDERS

TO CURE AN ILLNESS:
AN AX, A BIBLE, AND A RETREAT IN THE WOODS.

The more I seek relaxation, the more I find that quiet, simple diversions give the most peace and tranquility, the fuller measure of joy. An ax is a wonderful companion in the woods. I recall a line over a fireplace in a friend's mountain home:

He who chops his own wood is warmed by it twice.

Since our friend told me about the businessman and the ax and the Bible, I have pondered what I would read from the great book if my physician gave me the same prescription.

I would probably begin with the first chapter of the first book. How much more wondrous is that star-spangled sky above the pines and campfire after reading from Genesis of the creation.

But I would not continue reading the Bible, chapter after chapter. I would read selectively. Here are some of the sections I think I would enjoy:

The story, beginning in Haran, of Abraham, the man who walked with God. (Genesis 11-25.)

The life of Joseph, starting with his sale by his brothers to the caravan of Midianites and concluding with his burial in Egypt, the land where he became the king's ruler. (Genesis 37-50.)

The account of Moses and his leadership of the Children of Israel from Egypt's bondage. (Exodus 1-40.)

The climb of Moses up Nebo to the top of Mt. Pisgah, where he saw the promised land, and his death in Moab. (Deuteronomy 34.)

That warm story of affectionate loyalty between Ruth and Naomi. (The Book of Ruth.)

One of the best told stories in all literature: David's finest hour, his victory over Goliath in the Valley of Elah. (1 Samuel 17.)

The experiences of Elijah the Tishbite, one of the great ancient prophets. (1 Kings 17-22; 2 Kings 1-2.)

The rise of a Jewish girl, Esther, to become queen of Persia, and her loyalty to her people. (The Book of Esther.)

The poetry, wisdom, and vision of one of the ablest, most well-balanced men in history: Isaiah. (The Book of Isaiah.)

The boyhood and manhood of one of the most manly of men, who won the confidence of some of the powerful rulers of the ancient world: Daniel. (The Book of Daniel.)

I would read all of the Psalms and Proverbs, but not successively. After feasting on other Old Testament chapters in a day, for dessert I would read for 10 minutes or so from Proverbs or Psalms or Ecclesiastes.

I would read all of the New Testament, and reread and reread much of it, including the Sermon on the Mount, some of the parables, and the words of Jesus to the 11 apostles following the Last Supper, as recorded by John. (John 13-17.)

An ax and the Bible and a retreat in the woods: what a wonderful way to follow doctor's orders!

—Wendell J. Ashton.

Library File Reference: SPIRITUAL LIVING.